

THE JOURNAL

OF THE

POLYNESIAN SOCIETY

CONTAINING

THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

VOL. XXVII.

1918.



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1918.

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VOL. XXVII

1918

II

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1918

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ANNUAL MEETING OF THE SOCIETY,
FOR THE YEAR ENDING 31ST DECEMBER, 1917.

THE Meeting took place on the 27th March, at the new rooms of the Society over the new Museum erected by the Borough Council of New Plymouth. There were several members present, the President being in the chair.

After passing of the minutes of the last annual meeting, the report of the Council and the year's accounts were read and ordered to be printed. They will be found below.

Mr. S. Percy Smith was re-elected President, and Messrs. Fraser and W. W. Smith (who had been balloted out) were again elected to the Council.

Mr. W. D. Webster was re-elected Hon. Auditor, and thanked for his previous services.

The following members were elected :—

Mr. Bernard Chambers, Te Mata, Havelock North.

Mr. A. F. McDonnell, Queen Street, Auckland.

Mr. N. V. Hodgson, c/o N. Potts, Esq., Opotiki.

The members present then viewed the Library now in course of arranging.

ANNUAL REPORT OF THE COUNCIL,
FOR THE YEAR ENDING 31ST DECEMBER, 1917

IN presenting to the Annual Meeting its Twenty-fifth Annual Report the Council has little to record, for our work has not been marked by any abnormal features. The objects for which the Society was founded in 1892 have been kept in view, and our 'Journal' has appeared regularly, forming the twenty-sixth volume. This has been accomplished by the continuous assistance of authors who have supplied an abundance of original material, so much so that with our limited means we have experienced a difficulty in finding space for the articles supplied. During the twenty-six years of the Society's existence many of our early contributors have, only naturally, ceased to be very active in writing, but happily a younger generation is coming to the fore and taking their place.

It is to be regretted that more of the native inhabitants of the islands do not take advantage of our 'Journal' to record their histories, &c., or indeed, to assist us by becoming members. Many of them can write very well, and generally there is not much difficulty in getting translators. It is, however, but few of the Polynesian race who see the importance of recording their histories—the people of the present generation are generally too indolent for sustained effort. There is still lots of information stored in the minds of the old men which only requires a little effort and energy to bring forth, and it is feared much of this will be lost with the generation now passing away.

We are glad to welcome a new Society, to be run on much the same lines as our own, viz., 'La Société Oceanienne de Tahiti,' and we wish them every success. There are now four Societies devoting their efforts to recording the traditions, history and customs of the peoples of the Pacific: The Historical Society of Hawaii, the Tahitian Society mentioned above, The Fijian Society, and our own. To which must be added the important publications of the Bishop Museum of Honolulu.

It is to be hoped that the ensuing year will see further instalments of the Rarotonga traditions appearing in the 'Journal,' of which a good deal is already translated and ready for the printer.

Referring to our 'Journal,' members will notice that for the last three years it has decreased in size or number of pages in each quarterly issue. The war has made some difference, but the principal reason is the delay on the part of the members in forwarding their subscriptions, so that the executive, on that account, never feel certain of what funds will be received, and thus have to curtail the pages of the 'Journal,' to ensure being on the safe side. Take as an illustration the balance we have on hand at the end of the year. If these subscriptions had come in earlier, the 'Journal' might have been increased some 15 or 20 pages each number. All but a small proportion of our annual income is devoted to the 'Journal,' indeed it may be said that few Societies are carried on with so few expenses devoted to management, our work being all voluntary.

Although this report deals nominally with the period ending 31st December, 1917, the postponement of the annual meeting till March enables us to announce to members, that our library has been moved since the former date into commodious and fire-proof quarters in two rooms above the new Museum, erected by the Borough Council of New Plymouth. We have ample room for expansion, and the arrangement of the books will now allow of easy access to them, which was not the case so long as they were stored in locked cupboards. This excellent arrangement for us has been brought about by the generosity of a lady of this town, who, desiring to honour her father, decided to take advantage of the building of the new Museum, by finding a considerable sum of money to be devoted to building a room to be called "The Hempton Room," and then allowed the Polynesian Society the perpetual use of it as a library—while a smaller room furnishes us with a Council room and office.

Needless to say, how much the Society owes to the generosity of this lady in providing us with a home in which to carry on our work. We may esteem ourselves extremely fortunate in thus early in the career of the Society finding a fulfilment of the hopes of most of us, to the effect that some day in the future we should possess a permanent home. But it has come sooner than any of us could have anticipated thanks to the generosity of this lady.

With regard to our financial position, the Treasurer's balance sheet shows in sufficient detail the state of our funds—notwithstanding the calls due to the terrible war that is raging on the other side of the world, there are fewer members in arrear with their subscriptions than usual. Of members one year behindhand there are 14, two years 7, and 4 years 6, which last number will have to be struck off our roll. Our numbers stand thus.—

Patrons	3
Honorary Members ..	12
Corresponding Members ..	13
Subscribing Members ..	153
Total	181

This number is less by four than for last year; but the following members have died during the year: Liliuokalani, ex-Queen of Hawaii, R. T. Batley, D. Fraser and F. J. Testa, besides one other member, Mr. F. J. Green since the 31st December.

There are on the roll of members only nineteen names of those who assisted in the formation of the Society in 1892.

We have to thank Mr. W. H. Skinner for preparing the Index to Volume XXVI., and Mr. W. D. Webster for auditing the accounts.

POLYNESIAN SOCIETY

BALANCE SHEET FOR THE YEAR ENDING 31ST DECEMBER, 1917

RECEIPTS		EXPENDITURE	
	£ s. d.		£ s. d.
Balance from last year	28 9 0	Thomas Avery, Printing and Publishing Journal—	29 0 0
Members' Subscriptions and Sale of Journal	135 0 8	No. 4 of Vol. XXV. ..	36 15 0
		No. 1 of Vol. XXVI. ..	26 0 0
		No. 2 of Vol. XXVI. ..	28 5 0
		No. 3 of Vol. XXVI. ..	3 8 1
		Stationery ..	0 7 9
		Dawson and Sons, Engravers ..	1 1 8
		Alliance Insurance Premium on Library ..	6 12 2
		Postages	0 10 0
		Bank charge	31 10 0
		Balance at Bank of New South Wales ..	
	£163 9 8		£163 9 8

CAPITAL ACCOUNT

	£ s. d.		£ s. d.
To Balance January 1st, 1917	181 9 2	By Balance at New Plymouth Savings Bank—	189 14 11
Donation	1 1 0	1st January, 1918	
Interest	7 4 9		
	£189 14 11		£189 14 11

Examined and found correct—

WILLIAM D. WEBSTER, Hon. Auditor.

W. L. NEWMAN, Hon. Treasurer,
New Plymouth, 15th January, 1918.

MEMBERS OF THE POLYNESIAN SOCIETY.

AS FROM 1ST JANUARY, 1918.

The sign * before a name indicates an original member or founder.

As this list will be published annually, the Secretaries would be obliged if members will supply any omission, or notify change of address

PATRONS:

- The Right Hon. Baron Plunket, K.C.M.G., K.C.V.O., ex-Governor of New Zealand, Old Connaught, Bray, County Wicklow, Ireland.
The Right Hon. Baron Islington, K.C.M.G., D.S.O., ex-Governor of New Zealand, Government Offices, Downing Street, London.
His Excellency The Right Hon. The Earl of Liverpool, M.V.O., G.C.M.G., Governor General of New Zealand.

HONORARY MEMBERS:

- Rev. R. H. Codrington, D.D., Chichester, England
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England
Right Hon. Sir J. G. Ward, Bart., K.C.M.G., P.C., LL.D., M.P., Wellington
H. G. Seth-Smith, M.A., c/o W. T. Williams, 7, St. Helens Place, Bishopsgate Street, London, E.C.
Prof. Sir W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne
*Edward Tregear, I.S.O., Wellington
Dr. A. C. Haddon, M.A., D.Sc., F.R.S., 3, Cranmer Road, Cambridge, England
Churchill, W., B.A., F.R.A.I., Yale Club, 30, West Forty-fourth Street, New York
Sir J. G. Fraser, D.C.L., LL.D., Litt. D., Brick Court, Middle Temple, London, E.C.
Elsdon Best, Dominion Museum, Wellington
Chas. M. Woodford, C.M.G., The Grinstead, Partridge Green, Sussex, England
S. H. Ray, M.A., F.R.A.I., 218, Balfour Road, Ilford, Sussex, England

CORRESPONDING MEMBERS:

- Rev. T. G. Hammond, Rotorua
Te One Rene Rawiri Te Mamaru, Moeraki, Otago
Takaanui Tarakawa, Rotorua
Major J. T. Large, Rarotonga
Hare Hongi, 3, Stirling Street, Wellington
Tati Salmon, Papeete, Tahiti
Tunui-a-rangi, Major H. P., Pirinoa, Martinborough
Whatahoro, H. T. Putiki, Whanganui
Christian, F. W., New Plymouth
The Rev. C. E. Fox, San Christobal; via Ugi, Solomon Islands
Skinner, H. D., B.A., D.C.M., 35, Rustat Road, Cambridge, England
Rev. Père Hervé Audran, Fakahiva, Tuamotu, Tahiti
M. Julien, His Excellency, Governor of French Oceania, Tahiti

ORDINARY MEMBERS:

- 1894 Aldred, W. A., Bank of New Zealand, Wellington
 1899 Atkinson, W. E. Whanganui
 1916 Avery, Thos., New Plymouth
- 1892 *Birch, W. J. Thoresby, Marton
 1892 *Barron, A., Macdonald Terrace, Wellington
 1894 Bamford, E., Arney Road, Auckland
 1896 British and Foreign Bible Society, 146, Queen Victoria Street, London, E.C.
 1898 Buchanan, Sir W. C., Tupurupuru, Masterton
 1902 Boston City Library, Boston, Mass., U.S.A.
 1907 Buick, T. Lindsay, F.R.Hist.S., Press Association, Wellington
 1907 Brown, Prof. J. McMillan, M.A., L.L.D., Holmbank, Cashmere Hills, Christchurch
 1909 Bullard, G. H., Chief Surveyor, New Plymouth
 1910 Burnet, J. H. Virginian Homestead, St. John's Hill, Whanganui
 1910 Burgess, C. H., New Plymouth
 1911 Bird, W. W., Inspector of Native Schools, Napier
 1913 Buddle, R., H.M.S. "Northampton," c/o General Post Office, London
 1914 Brooking, W. F., Powderham Street, New Plymouth
 1914 Beattie, Herries, P.O. Box 40, Gore
 1916 Bottrell, C. G., High School, New Plymouth
 1918 Beyers, H. Otley, Professor Department of Anthropology, University of the Philippines, Manila
- 1892 *Chapman, The Hon. F. R., Wellington
 1892 Chambers, W. K., Fujiya, Mount Smart, Penrose, Auckland
 1893 Carter, H. C., 475, West 143rd Street, N.Y.
 1894 Chapman, M. Wellington
 1896 Cooper, The Hon. Theo., Wellington
 1900 Cooke, J. P., c/o Alexander and Baldwin, Honolulu
 1903 Chatterton, Rev. F. W., Te Rau. Gisborne
 1903 Cole, Ven. Archdeacon R. H., D.C.L., Parnell, Auckland
 1908 Coughlan, W. N., Omaio, Opotiki
 1908 Carnegie Public Library, Dunedin
 1908 Carnegie Public Library, New Plymouth
 1910 Cock, R., New Plymouth
 1917 Cowley, Mark, P.O. Box 72, Auckland
 1918 Chambers, Bernard, Te Mata, Havelock North
- 1892 *Denniston, The Hon. Sir J. E., Christchurch
 1902 Dulau & Co., 38, Soho Square, London
 1902 Drummond, Jas., "Lyttelton Times" Office, Christchurch
 1903 Dixon, Roland B., Ph. D., Harvard University, Cambridge, Mass., U.S.A.
 1910 Downes, T. W., P.O. Box 119, Whanganui
 1911 Drew, C. H., New Plymouth
 1917 Dominion Museum, Wellington
- 1892 *Emerson, J. S., 802, Spencer Street, Honolulu, Hawaiian Islands
 1904 Ewen, C. A., Commercial Union Insurance Co., Wellington
- 1896 Fletcher, Rev. H. J., Taupo
 1900 Forbes, E. J., 5, Hamilton Street, Sydney, N.S.W.
 1901 Firth, John F., Survey Office, Nelson

- 1902 Fraser, M., New Plymouth
 1902 Fisher, T. W., P.O. Box 102, Whanganui
 1903 Fowlds, Hon. G., Auckland
 1906 Field Museum of Natural History, The, Chicago, U.S.A.
 1912 Fisher, Mrs. Lillian S., 560, Hancock Street, Brooklyn, New York, U.S.A.
 1912 Fisher, F. Owen, c/o Credit Lyonnaise, Biarritz, B.P., France
 1913 Fildes, H., Box 740 Chief Post Office, Wellington
- 1892 *Gudgeon, Lieut-Col. W. E., C.M.G., 39, King's Parade, Devonport, Auckland.
 1902 Gill, W. H. Marunouchi, Tokio, Japan
 1902 Graham, Geo., c/o Commercial Union, P.O. Box 166, Auckland
 1910 Golding, Fred W., U.S. Consul General, Guayaquil, Ecuador
- 1898 Hastie, Miss J. A., 11, Ashburn Place, Cromwell Road, London
 1908 Hallen, Dr. A. H. Clevedon, Auckland
 1909 Holdsworth, John, Swarthmoor, Havelock, Hawkes Bay
 1910 Hawkes Bay Philosophical Society, c/o Wilson, Craig & Co., Napier
 1910 Hocken, Mrs. T. M., Hocken Library, Dunedin
 1910 Home, Dr. George, New Plymouth
 1911 Heimbrod, G., F.R.A.I., Lautoka, Fiji
 1911 Henniger, Julius, Motuihi Island, Auckland
 1915 Hornblow, John K., Foxton
 1917 Hocken Library, Dunedin
 1918 Hodgson, N. V., c/o Norman Potts, Opotiki
- 1907 Institute, The Auckland, Museum, Auckland
 1907 Institute, The Otago, Dunedin
- 1892 Johnson, H. Dunbar, Judge N.L.C., 151, Newton Road, Auckland
- 1900 Kerr, W., S.M., Masterton
 1902 Kelly, Thomas, New Plymouth
 1910 King, Newton, Brooklands, New Plymouth
- 1894 Lambert, H. A. Belmont, Tayforth, Whanganui
 1910 Leverd, A., Papeete, Tahiti Island
 1911 Lysnar, W. D., Gisborne
 1913 List, T. C., New Plymouth
 1913 Lysons, E. W. M., New Plymouth
 1916 Leatham, H.B., M.R.C.S., L.R.C.P.Lond., New Plymouth
 1917 Ledingham, T. J., "Montecute," St. Kilda, Melbourne
 1917 List, C. S., Rata Street, Inglewood
- 1892 *Major, C. E., 22, Empire Buildings, Swanson Street, Auckland
 1893 March, H. Colley, M.D., F.S.A., Portesham, Dorchester, England
 1897 Marshall, J. W., Tututotara, Marton
 1897 Marshall, H. H., Motu-kowhai, Marton
 1907 Minister for Internal Affairs, The Hon., Wellington
 1912 Marsden, J. W., Isel, Stoke, Nelson
 1915 Mahoney, B. G., c/o C. Mahoney, Esq., Ruatoki, Tanoatua
 1916 Mitchell, Library, The, Sydney
 1917 Marshall, P., M.A., D.Sc., F.G.S., Collegiate School, Whanganui
 1918 McDonell, A. F., Queen Street, Auckland

- 1895 Ngata, A. T., M.A., M.P., Parliamentary Buildings, Wellington
 1900 Newman, W. L., New Plymouth
 1902 New York Public Library, Astor Buildings, New York
 1906 Newman, Dr. A. K., Hobson Street, Wellington
- 1894 Partington, J. Edge, F.R.G.S., Wyngates, Burke's Road, Beaconsfield, England.
 1907 Public Library, Auckland
 1907 Public Library, Wellington
 1907 Public Library, c/o G. Robertson & Co., Melbourne, Victoria
 1907 Public Library, Sydney, N.S.W.
 1907 Philosophical Institute, The, Christchurch
 1907 Postmaster General, The Hon. The, Wellington
 1913 Potts, Norman, Opotiki
 1914 Parliamentary Library (the Commonwealth), Melbourne
 1917 Patuki, J., Topi, Ruapuke Island, Invercargill
 1917 Platts, F. W., Resident Commissioner, Rarotonga Island
- 1892 *Roy, R. B., Taita, Wellington
 1903 Roy, J. B., New Plymouth
 1918 Rylands, John, Library, Manchester University, England
- 1892 *Smith, W. W., F.E.S., Pukekura Park, New Plymouth
 1892 *Smith, F. S., Blenheim
 1892 *Smith, M. C., Survey Department, Wellington
 1892 *Smith, S. Percy, F.R.G.S., New Plymouth
 1892 *Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington
 1892 *Skinner, W. H., Chief Surveyor, Christchurch
 1896 Smith, Hon. W. O., Honolulu, Hawaiian Islands
 1904 Smith, H. Guthrie, Tutira, via Napier
 1904 Samuel, The Hon. Oliver, M.L.C., New Plymouth
 1905 Schultz, Dr. Erich von, late Imperial Chief Justice, Motuihi Island, Auckland
 1907 Secretary of Education, Wellington
 1910 Savage, S., Rarotonga Island
 1914 Spence, J. R., Blenheim
 1915 Smith, Alex., c/o W. W. Smith, New Plymouth
 1916 Shalfoon, G., Opotiki
- 1893 Turnbull, A. H., F.R.G.S., Bowen Street, Wellington
 1913 Tribe, F. C., Vogeltown, New Plymouth
 1915 Thomson, Dr. Allan, M.A., D.Sc., F.G.S., A.O.S.M., Museum, Wellington
 1916 Taylor, E. Grant, Chatham Islands
 1916 Te Anga, Hone Tukere, N.L. Court Office, Whanganui
 1917 Tarr, W., Government Printing Office, Nukualofa, Tonga Islands
- 1911 Vibaud, Rev. J. M., Hiruharama, Whanganui
- 1892 Williams, Archdeacon H. W., Gisborne
 1894 Wilson, A., Hangatiki, Auckland
 1896 Williams, F. W., Napier
 1896 Wilcox, Hon. G. A., Kauai, Hawaiian Islands
 1898 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
 1902 Webster, W. D., New Plymouth

- 1903 Walker, Ernest A., M.D., New Plymouth
1910 Wilson, Sir J. G., Bulls
1911 Wilson, T. H., Judge N.L. Court, Disraeli Street, Mount Eden, Auckland
1912 Westervelt, Rev. W. D., Honolulu, Hawaiian Islands
1914 Waller, Captain W., Moturoa, New Plymouth
1915 Williams, H. B., Turihaua, Gisborne
1915 Wilson, Thos., Captain, New Plymouth
1916 Welsh, R. D., Hawera
1916 White, Percy J. H., New Plymouth
1917 Wheeler, W. J., Inspecting Surveyor, Gisborne
1917 Wilkinson, C. A., M.P., Eltham

1892 *Young, J. L., c/o Henderson and Macfarlane, Auckland

PRESIDENTS—Past and Present:

- 1892-1894—H. G. Seth-Smith, M.A.
1895-1896—Right Rev. W. L. Williams, M.A., D.D.
1896-1898—The Rev. W. T. Habens, B.A.
1901-1903—E. Tregear, I.S.O., etc.
1904-1918—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the List of Societies, etc., etc., to which the JOURNAL is sent, and from most of which we receive exchanges:—

- Anthropologie, Société d', 15 Rue Ecole de Medicin, Paris
 Anthropologia, Societa. Museo Nazioale di Anthropologia, Via Gino, Capponi, Florence, Italy
 Anthropologie. Ecole d', 15 Rue Ecole de Medicin, Paris
 Australasian Association for the Advancement of Science, 5 Elizabeth Street, Sydney
 American Oriental Society, 245, Bishop Street, Newhaven, Conn., U.S.A.
 American Philosophical Society, Philadelphia, U.S.A.
 American Museum of Natural History, Washington
 Anthropology, Department of, University of Pennsylvania, Philadelphia, U.S.A.
 Asiatic Society of Bengal, 1, Park Street, Calcutta
 Anthropological Department. University of The Philippines, Manilla.

 Bataviaasch Genootschap, Batavia, Java
 Bureau of American Ethnology, Smithsonian Institute, Washington
 Bernice Pauahi Bishop Museum, Honolulu, H.I.

 Canadian Institute, Ottawa, Canada
 Canadian Department of Mines, Ottawa, Canada

 Dominion Museum, Wellington

 Ethnological Survey, Manilla, Philippine Islands

 Fijian Society, The, Suva, Fiji Islands

 General Assembly Library, Wellington (two copies)
 Géographie. Société de, de Paris, Boulevard St. Germain, 184, Paris
 Geographical Society, The American, Broadway, at 156th Street, New York

 High Commissioner of New Zealand, 13, Victoria Street, Westminster, London
 Historical Society, Honolulu, Hawaiian Islands

 Institute, The New Zealand, Wellington
 Indian Research Society, The, 32, Creek Row, Calcutta

 Japan Society, 20, Hanover Square, London, W.

 Kongl. Vitterhets Historie, och Antiquitets, Akademien, Stockholm, Sweden
 Koninklijk Instituut, 14, Van Galenstratt, The Hague, Holland

 Na Mata, Editor, Suva, Fiji
 National Museum Library, Washington, U.S.A.

Peabody Museum of Archæology and Ethnology, Harvard University.
Cambridge, U.S.A.

Philippines, Bureau of Science, Manilla

Queensland Museum, Brisbane, Queensland

Royal Geographical Society, Kensington Gore, London, S.W.

Royal Geographical Society of Australasia, Brisbane

Royal Geographical Society of Australasia, c/o G. Collingridge, Waronga,
N.S.W.

Royal Geographical Society of Australasia, 70, Queen Street, Melbourne

Royal Society, Burlington House, London

Royal Society of New South Wales, 5, Elizabeth Street, Sydney

Royal Colonial Institute, Northumberland Avenue, London

Royal Anthropological Institute of Great Britain, The, 50, Great Russell
Street, London, W.C.

Smithsonian Institute, Washington

Société Neuchateloise de Géographie, Neuchatel, Switzerland

Société d'Etudes Océanienne, Tahiti Island

University of California, Library Exchange Department, Berkeley,
California

PUBLICATIONS RECEIVED BY WAY OF EXCHANGE, GIFT, &c., DURING THE YEAR 1917.

From the following Societies, Universities, Departments, etc.:—

Royal Colonial Institute, Royal Geographical Society, Royal Society of New South Wales, Royal Geographical Societies of Australasia (Queensland, South Australia and Victoria) Royal Anthropological Institute of Great Britain, American Philosophical Society, La Société Neuchateloise de Géographie, Koninklijk Instituut Voor de Taal-land-en Volkenkunde, 'S-Gravenhage, Societa Italiana D'Anthropologia, Department of Mines, Canada, American Geographical Society, Asiatic Society of Bengal, Philippine Bureau of Science, American Oriental Society, American Museum of Natural History, Fijian Society, Bataviaasch Genotschap, Peabody Museum of American Archæology, Kungl Vetternhets Historie och Antikvitets Akademien, Sweden, Geological Survey of Canada, Société D'Anthropologie de Paris, Société d'Etudes Océanienne de Tahiti, Smithsonian Institute of Washington, Bureau of American Ethnology, United States National Museum, Bernice Pauahi Bishop Museum, The Dominion Museum, Wellington New Zealand, Commissioners of Agriculture and Forests, Hawaii, The Universities of Minnesota, Pennsylvania, California, Tokyo, and Philippines.

From Authors and Editors:—

Revue Anthropologique de Paris, Na Mata, Fiji, W. Churchill, W. D. Westervelt, Prof. G. Elliot Smith, Prof. H. Otley Beyer.

THE LAND OF TARA AND THEY WHO SETTLED IT.

THE STORY OF THE OCCUPATION OF TE WHANGA-NUI-A-TARA
(THE GREAT HARBOUR OF TARA) OR PORT NICHOLSON,
BY THE MAORI.

BY ELSDON BEST.

PART II.

(Continued from page 169, Vol. XXVI.)

TAKITIMU, FROM EASTERN POLYNESIA, ARRIVES AT THE
GREAT HARBOUR OF TARA.

NOW, after the above fight, a long time afterwards, 'Takitimu' (a vessel commanded by Tamatea) arrived and lay there for a while, having come from Hokianga and Muriwhenua, in the Nga-Puhi region (North New Zealand). Enough; for the sojourn of Tamatea-ariki has already been related by me, and his going to the South Island, when Tamatea, Te Rongo-patahi, Kohupara, Puhi-whanake, Kaewa and Maahu went, the folk of Ngati-Waitaha clan were numerous. When 'Takitimu' had gone on, then Mapouriki, Te Hoeroa and Te Kahawai arrived, Whatonga had sent them to visit his people, to ascertain how they were getting on.

TARA AND TAUTOKI SEPARATE THE BOUNDARIES
OF THEIR LANDS.

About this period Tautoki and his people moved away and settled at Wai-rarapa, while Tara and his folk became the permanent residents of Te Whanga-nui-a-Tara and as far as Wai-rarapa. But Tautoki occupied Wai-rarapa only, extending toward Tamaki (Woodville), and toward Te Rerenga-o-Mahuru, which bounded his area of occupation. His boundary then cut across to the Akitio stream, followed that down to the great ocean, then along the beach southward to the Great Harbour of Tara, then ran up the Heretaunga (Hutt) river

to its head, then on to Te Rere-a-Mahanga (near Te Toko-o-Houmea, on the range west of Featherston), thence to Nga-Whakatatara and as far as Kauwhanga.* It then ran down to the Manawa-tu, struck inland to Kai-mokopuna (a *mokopeke* ? named from a lizard), where the boundary closed. All these lands belonged to Tautoki and his elder brother and their descendants, even down to this generation the *māna* of their descendants remains good over such lands as they retained. Some portions were handed over to other peoples by the brothers and by their grandchildren and descendants.

Now the boundary of the western portion ran up the Heretaunga river to its head, thence it connected with Te Rere-a-Mahanga, then struck westward to Taumata-o-Karae, then ran into the head of the Otaki river, and ran down as far as the western ocean, crossed over to Kapiti, ran thence to Mana, thence to Te Rimurapa (Sinclair Head), thence to the headland of Para-ngarehu (Pencarrow Head), thence along the sea beach as far as the mouth of Heretaunga (Hutt river). This region was retained by Tara, his offspring and people, only.

NGATI-MAMOE REFUGEES SETTLE AT SINCLAIR HEAD.

It was while Tara was yet living that Ngati-Mamoe arrived and settled at the Great Harbour of Tara. He handed over to them the lands of Pahua (Karori and lands southward of it) as far as the ocean, thence to Te Rimurapa (Sinclair Head), and as far as Wai-pahihi (one of the streams flowing into Cook Straits), the mouth of which faces Arapawa (South Island). Thence the boundary ran up that stream and struck the breast of Te Wharangi, a ridge that extends to the Porirua district, thence it ran to the eastern side of Te Wharangi, descended to the Waikohu stream and eastwards toward the Great Harbour of Tara, as far as the head of that stream, then struck off toward the south, ascended the ridge of Te Kopahou, ran along the top of the ridge to the salt-water sea at the south side of Te Hapua (Te Hapua o Rongomai), on the western side of the place called Island Bay; that place is Te Hapua. That completes the bounds of the lands handed over to Ngati-Mamoe at that time. At the time when Ngati-Mamoe migrated to Arapawa (South Island) and abandoned the lands, all of them came again into the possession of Ngai-Tara.

Here ends the story of the exploration of Wellington Harbour by Tara and his followers, of their settlement on its shores, and of some subsequent events, as related by an old native whose memory was a rich storehouse of traditional lore. It is one of the best accounts we have collected of such occurrences in past times, and casts a considerable amount of light on native customs and Maori mentality.

* Kauwhanga = a hill or peak near the Manawatu Gorge.

It includes several divergences from the main story, but is given as it was told by the old expert. The relater was a native of the Wai-rarapa district, where dwell the descendants of Tara. When the descendants of Tara, Tautoki, Ira and Kahungunu were expelled from the Wellington district early in the nineteenth century, most of the refugees went to Wai-rarapa, where their descendants are still living. The translation has been made in a fairly literal manner, in order to illustrate certain interesting idiomatic usages—to resort to paraphrase would detract from its interest.

Perhaps the most interesting feature of the above narrative is the proof provided by oral tradition that, in the days of Tara, say seven hundred years ago, the present Miramar peninsula, the Hataitai of the modern Maori, was an Island. This is distinctly shown and is a legend well worthy of record. It is also made fairly clear that, in those days, the western entrance channel extending from Lyall to Evans' Bay was shoal water.

The cultivated food product termed *korau* mentioned as having been grown on Somes Island, is alluded to in many of these old traditions, and it constitutes a puzzling matter. It is described as a turnip-like root, and our introduced swede turnips are called by the same name. Many natives stoutly maintain that this food plant was grown here for centuries prior to the arrival of Europeans, yet no one of our early voyagers appear to have seen it.

Like all Maori narrators, our expert speaks in a very loose manner in regard to contemporaries of any person under discussion. Thus Whatonga is said to have resided here with his grandchildren, while his own grandfather was still living, which is hardly likely to have been the case, though not impossible. Certain discrepancies are always liable to appear, and do so appear, in such oral traditions.

It may be of some interest to relate how the above tradition came to be recited at a native meeting held fifty years ago, as told by the person who wrote down the story:—On the 7th of March in the year 1867, when we were at Kete-pakaru, Te Waitere and Kereopa said to Moihi Te Matorohanga:—"O Sir! Tell us who settled the coastal lands between Heretaunga (Napier district) and Wai-rarapa.

Moihi replied:—"I am weary of telling you the treasured tales of the men who retained the old-time lore; you so frequently interrupt me when I do speak."

Kereopa remarked:—"Sir! Your elder, Te Ura-o-te-rangi, is the one who hinders your recitals."

Te Matorohanga replied:—"Very well. It shall be just an ordinary discourse for ourselves. I will commence to trace out these matters from the region of Turanga-nui-a-Rua (Poverty Bay) at the *rawhitiroa* (east)." Here he began the story as given above.

Maori linguists will note the definite remarks as to the fact of Miramar being an island in the days of Tara in several passages, e.g., "*Ko te motu nui rawa kei te pu o te tonga, kei te puau o nga rerenga e rua ki waho ki Tahora nui a Hine-moana*," followed by "*Engari nga motu ririki e rua*." As also:—"*Ka haere ki te mataki i nga ngutuawa o te moana, me te motu nui o waenganui o aua awa e rua*." Other such passages will be noted in the narrative.

The instructions given by old Whatonga in regard to the construction of the fortified village on the ridge above Worser Bay, the defensive works on either side of the path leading to the water supply, the preparing of a place of refuge in the forest, the storing of food supplies, and the instituting of small outposts, give us a very good idea of Maori life and self-reliance in the stone age. Not less interesting is the lecture on the use of arms, and the novel practice of watching the big toe of the foremost foot of an adversary.

The curious admixture of shrewd sense, highly trained skill, and superstition observed in this narrative is illustrative of the Maori character, and is a common feature in all such recitals.

The tale concerning Te Rangi-kai-kore and the captive woman Hine-rau is a pleasing one, showing that the neolithic Maori occasionally exhibited traits not usually looked for among a cannibal people.

The story of the attack by Mua-upoko avengers on Motu-kairangi is a stirring one, and such episodes have been numerous in the history of old time Wellington. The doleful braying of the war-horns across the waters of Te Awa-a-Taia is no longer heard as of yore, but the raucous shriek of motor cars is no mean substitute therefor. The loose march of the Mua-upoko raiders along the sands of Te One-i-Haukawakawa (Thorndon beach) has been excelled by the orderly tramp of 500 of the descendants of Toi, the wood-eater, as they passed to war in far distant lands beyond the red sun.

The name of the former water channel between Lyall and Evans' Bays is sometimes given as Te Awa-a-Taiau, instead of Te Awa-a-Taia. The name of the present entrance is Te Au-a-Tane, but is occasionally given as Te Au-nui-a-Tane.

The coming of the 'Takitimu' canoe from Eastern Polynesia must have occurred long after the time of Tara, though a reference to it is here inserted.

The first mention of the numbers of Ngai-Tara at the time of the Mua-upoko raid is evidently an error, or the word hundred is understood. The second statement of six hundred is very likely one of the loose statements so frequently made by natives when dealing with numbers. If that number be correct then the raid must have occurred long after the time of Tara.

The cremation of the bodies of the slain chiefs at Houghton Bay illustrates an old custom, that of burning the bodies of persons killed in enemy country. The names of chiefs only of those slain are preserved in tradition, those of commoners are forgotten.

Of the place names round Whetu-kairangi mentioned as being occupied by the raiders, the location of Te Mirimiri and Takapuna has not been ascertained, but these places were probably on the ridge north and south of the *pa*, which was on the ridge-top above the spring known as Te Puna-a-Tara and Te Puna-a-Tinirau, in Worser Bay. A few other place names have not been located.

The descendants of Tara occupying this district adopted the tribal name of Ngai-Tara, while those of Tautoki took the tribal name of Rangitane, after the son of Tautoki.

The Wai-pahihi stream may be the Karori or Oterongo, while the Wai-kohu can scarcely be any other than the eastern tributary of the Karori stream, the upper reaches of which served as part of the boundary of the land grant to Ngati-Mamoe. It is, however, now impossible to identify some of these old place names, as they were not acquired and preserved by the tribes who took possession of this district a century ago. Te Kopahou is the range on the eastern side of the headwaters of the Kai-wharawhara stream. Te Hapua-o-Rongomai is probably at the mouth of the Owhiro stream. It was so named because the *atua* or god Rongomai (personified form of meteors) was seen to descend at that place.

Another version of the story of the naming of the harbour runs as follows—Te Umu-roimata remarked to Tara:—"O Sir! What name shall we give this sea?" Tara replied:—"Let us call it Tawhiti-nui, after the old home-land of our people."

Te Umu said:—"Not so. Let you (yours) be its name." Even so the harbour was named Te Whanga-nui-a-Tara instead of Tawhiti-nui. This woman is said to have named a number of places around the harbour. She said:—"Let the channel that connects the harbour with the ocean on the eastern side of Motu-kairangi (Sky-gazing Island) be named Te Au-a-Tane; and it was so named.

Motu-Kairangi, or Miramar Island, was looked upon as the 'fostering parent' of the Ngai-Tara folk, and to it all retreated on the approach of enemies. It was a particularly desirable place of residence so long as the tribe remained weak in numbers, and indeed until it became a peninsula. The bases of the talus slopes on the western side of Te Awa-a-Taia provided some cultivatable ground for the people. Maori occupation of the district has ever been principally confined to the Miramar peninsula (and island) and the coast as far as Owhiro. Occupation of the Thorndon area was a minor quantity, but the Hutt claimed more attention.

Of the chain of forts on Te Ranga-a-Hiwi, the range extending from Point Jenningsham to Island and Houghton Bays, the most important is said to have been Te Aka-tarewa. It was the residence of Hine-kiri, daughter of Te Rangi-kai-kore, a famous personage of her generation.

It has been seen that the boundary between the lands of Tara and Tautoki ran up the Hutt river and along the Tararua range. Such a boundary is alluded to as a *wae wae kapiti*, and Kapiti island is said to have been named from this circumstance. Said Tara to his brother:—"Let us name this island after our *wae wae kapiti*." This curious expression signifies legs (or feet) side by side, or joined.

As other clans moved southward in search of lands, they were directed to available areas, or granted land on which to settle. Thus were the Mamoe folk located on the Pahua lands, and Mua-upoko in the Otaki district.

The following genealogy shows the descent of a Wai-rarapa family from Toi, the Polynesian voyager, through Tara. Te Manihera was well-known to the early white settlers of Wellington. The line is taken from Vol. VII. of the "Journal of the Polynesian Society":—

Toi	
Rongoueroa	
Whatonga	
Tara	
Tiwhana-a-rangi	Pouri
Hine-one	Matua-te-rangi
Tāhu	Hine-i-tukia
Te Rangi-tupewa	Whakairi-te-rangi
Te Rangi-tumaroro	Tuawhio
Tuku-po	Tama-i-wahā
Turia	Te Huinga
Hine-akau	Tu-whakararo
Rangi-i-hiia	Raurangi
Hapai-te-rangi	Taketake
Te Rangi-tuatahi	Te Ngaere
Ira-karaka	Te Manihera
Kura-whango	Pou Manihera
	Pou II.

The Ngati-Mamoe or Tini-o-Mamoe people who took refuge here when compelled to leave the Napier district, were an aboriginal folk, a section of the Mouririuri aborigines. A clan of these aboriginal folk, known to the Maori as Maruiwi, occupied the Heipipi *pa*, situated on a ridge near Petane, a few miles north of Napier, on the coast, the remains of which can still be seen extending for half a mile along the ridges. Yet another band or tribe of aborigines known as Te Koau-pari, occupied lands about Mohaka river in Hawkes Bay. One of the principal chiefs of Te Tini-o-Mamoe, when residing in the Napier district, was one Orotu, after whom the inner harbour at Napier was named Te Whanga-nui-o-Orotu. The prefix Ngati in the tribal name has evidently been added by the Maori, and the eponymic ancestor Mamoe has not been fixed, inasmuch as there were two ancestors of that name, viz., Whatumamoe, sixth in descent from Tamaki, and one Mamoe who flourished seven generations after Whatu.

The pressure of emigrants from the north caused both the Mamoe folk and Maruiwi of Heipipi to leave the Napier district. The latter, curiously enough, moved north to the Bay of Plenty and settled at Te Waimana, where their earthwork forts of Mohao-nui, Mapouriki and others are still in evidence. This northward movement is a puzzle, because the pressure that caused it came from the north, from the East Coast. It is probable that this movement of Maruiwi occurred long after the departure of the Tini-o-Mamoe.

The increasing population of the north that caused clan after clan to march southward in search of new homes, seems to have been the result of the arrival of many vessels from Eastern Polynesia, and the intermarriage between their crews and aboriginal women. Thus it is a fair presumption that these movements of tribes occurred long after the time of Toi. That of Maruiwi to the Bay of Plenty is shown by geanealogies to have taken place about ten to twelve generations ago.

When Ngai-Tara handed over the Pahua lands to Ngati-Mamoe, the latter constructed two fortified villages on the coast. Though possessing, as the Maori puts it, two baskets of food, represented by the ocean and the forest, the former one was the more important of the two. One of these *pa*, or fortified villages, known as Makure-rua is said to have been situated at or near Te Rimurapa, and just west of the Waipapa creek, which has a rocky bed. The *pa* contained two *tihi* (summits, hills or hillocks), and the spur end at Sinclair Head seems to be the only place in that vicinity that fits the description. Moreover there are signs of occupation on the top of the bluff, showing that the place has been occupied at some time. If this is Makure-rua, then the creek between Sinclair Head and the Red Rocks is Wai-papa, though most of these creeks have received more modern names, given by the Awa tribe.

Their other *pa* was Wai-komaru, and it is said to have been located on a ridge west of Sinclair Head. Its site was probably on the narrow ridge, about a mile west of the Head, that diverts the course of the Mangarara stream, and prevents its running straight out to the beach.

This occupation by Ngati-Mamoe is said to have been directed by their chief Tu-kapua, a great grandson of Orotu, or Rotu, though

Orotu
|
Hine-rau
|
Ruhiruhi
|
Tu-kapua

genealogies of the aborigines are a somewhat doubtful quantity.

There is apparently no record of any fighting between Ngai-Tara and the Mamoe clan, and tradition states that, though the latter were at first suspicious of their neighbours, this feeling wore off and the two tribes became friendly.

The length of the sojourn of the migrants in this district is not clear, but one version of the story is that they moved on to the South Island prior to the death of Tu-kapua. Another story is that they left here eighteen generations ago, say about the year 1460. When they made up their minds to cross the Straits, they said to Ngai-Tara:—"If you will provide us with canoes we will depart, and leave these lands for you to dwell on." Whereupon they were given canoes, two of which were named 'Te Ara-moana' and 'Te Pukohu.' Here the Tini-o-Mamoe pass out of our ken, and their further history, a stormy one, belongs to the South Island, where are natives who claim descent from that much harassed clan.

Mr. J. A. Wilson has recorded a tradition that an old time tribe, known as Te Taurira, formerly lived at Te Wairoa, Hawkes Bay, that they were expelled from that district by Rakai-pāka and fled southward to Wai-rarapa. A tradition states that Otaurira, a stream near Featherston, was named after them. Taurira, the eponymic ancestor of that clan is said to have married Te Ipukahau of Bay of Plenty, and begat Kopura, an ancestor of Taiaroa of Ngai-Tahu. Mamoe (the ancestor of that name) was connected with Te Tini-o-Rua-tamore, an aboriginal clan of the Napier district that sought shelter from northern invaders in the Seventy Mile Bush. Thus we see that bands of the original inhabitants were driven southward by pressure from the mixed race of the north, and that some at least of them passed through this district on their way to the South Island. The above tradition gives Paetu-mokai as the name of the site of Featherston.

The eponymic ancestor of the Taurira clan is said to have met Toi at Tonga-porutu—some forty-five miles north of New Plymouth.

The old men have told us that one of the *pa* or fortified villages of Tara, known as Rangī-tatau, was situated on the western side of the entrance to Port Nicholson, opposite Pencarrow Head. It was probably either on the hill at Palmer Head, or on the hill immediately west of the little stream at Tarakena, the old Pilot station between Lyall Bay and Seatoun. On both of these hills are to be seen signs of old time

occupation. Those on the last mentioned hill are the most distinct, and included excavated hut sites in the form of small terraces, a small broken scarped face, originally part of the defences, and the butt of a *totara* post still in position.

The principal house in the Rangi-tatau *pa* was named Raukawa. A small stream hard by was known as Te Poti. A famous fishing rock off shore, where *hapuku* were caught, was called Te Kai-whata-whata.

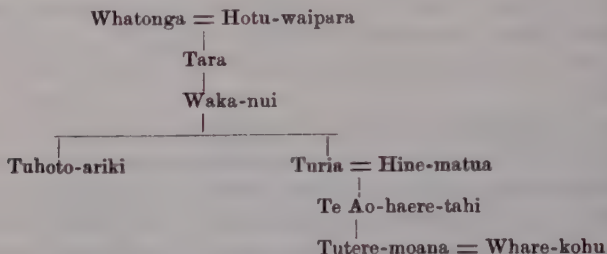
The Rangitane tribe, as it increased in numbers, gradually occupied the whole of the Wai-rarapa district, and then spread northward to the Napier district. This occupation, however, was that of neolithic man, not that of civilised man. They dwelt in small and scattered communities over this region, principally on the open lands and within reach of the sea. The forest held but few inhabitants; they possessed no tools whereby to destroy it, nor did they desire to reduce the area, for was it not one of their principal food baskets? In later times many crossed the Straits and settled in the Sounds, where they are represented by the Ngati-Kuia folk of Pelorus. Others settled in the Rangitikei district, while those who remained on the old tribal lands, assumed in later generations the tribal name of Ngati-Kahungunu. An old tribal aphorism of this people—"Rangitane tangata rau," betokens their reputed numbers in past times. Another of their pithy sayings applied to them is—"Rangitane nui a rangi."

Tara is said to have lived inland of Napier at one time, where Te Roto-a-Tara, a lake, was named after him. Both this and Poukawa lake are said to have been eel preserves of his, while Te Roto-a-Kiwa is called his bathing place. Connected with the Te Roto-a-Tara is the myth of Te Awarua o Porirua, a huge *taniwha* or water monster that originally dwelt in Porirua Harbour, but shifted its quarters to the above lake, where it formed the islet in the lake.* Hone Wairere of Whanganui informed the writer that Porirua was so named from the fact that it possesses two arms or channels (*ko Porirua, mo te ruanga o nga moana te take, koia a Porirua*). As, however, several other origins are given for this name, it is clear that the Maori knows little about the matter.

It would appear that Whatonga returned to this district, for we are told in tradition that his remains were placed in the famed burial cave named Whare-kohu, situated at the southern end of Kapiti island. His wife Hotu-waipara, his son Tara, Tuhoto-ariki (grandson of Tara), Turia (brother of Tuhoto), Tutere-moana (grandson of Turia) and many another of the chiefs of Nga-Tara found their last home in that old tribal burial cave, though presumably their bones only were

* The full story of Te Awarua-o-Porirua is to be found in "The Maori Wars of the Nineteenth Century," 2nd edition, p. 288.

conveyed thither, after exhumation in the manner Maori. The cave was named after a woman, the wife of Tutere-moana, and the latter so named it. Te Ao-haere-tahi was buried at Kahu-ranaki, at Heretaunga (Napier district).



Whare-kohu died before her son, and with her remains was deposited the prized *mau kaki* or neck pendant named Te Pae-whenua. With those of Tutere-moana, a famous and highly respected chief, were placed a greenstone adze named Te Rama-a-Apakura, as also a greenstone weapon (*patu pounamu* or *mere*) named Tuhina-ariki, made from the *kahurangi* variety of greenstone. The guardian of the cave is one Tunui-o-te-ika, an *atua* or supernatural being.

In Volume XVI. of the "Journal of the Polynesian Society," is published a fine old Maori poem pertaining to Tutere-moana, though the translation, or rather paraphrase given, introduces unfortunately, non-Maori beliefs, such as the punishment of the human soul after death.

We are told that the remains of persons of importance were not buried in the Hataitai district (Miramar and adjoining parts on western side) as bodies or bones could not be effectually concealed there. Their remains were taken to out of the way places, such as Whare-kohu, on Kapiti island, and a cave called Te Ana-kopiro, situated at Wai-nui-o-Mata.

DEATH OF WAKANUI, SON OF TARA.

Wakanui, son of Tara, was drowned in Cook's Straits. Hone Wairere informed the writer that Wakanui left Matiu (Somes Island) in his canoe named 'Nga Toto' (called Tauwhare-puru in another version) in order to visit relatives at Kapiti island. He encountered a storm on the treacherous waters of Raukawa that capsized his vessel somewhere near Nga Whatu (The Brothers), where all on board were drowned. His grandmother, Hotu-waipara, is said to have composed the following lament for him:—

LAMENT FOR WAKANUI.

"He aha ra taku taha e huahuaki nei
 Ka hewa noa e te ngakau he marie aronui
 Ka maaha noa e roto i au

Kaore ia ko koe tonu e kai arohi nei i au
 E rangi aku, e whakaruhi nei i au
 Aue ki au !
 E rangi aku, he aha rawa ra to kino ki au
 Aue ! Ko Whiro te tipua manatu ra pea
 Ko te take o te kino i takoto ai
 Ki roto o Tu-te-aniwaniwa
 Te whare ra tena i whakatipuria mai ai
 Maiki-nui, Maiki-roa, Maiki-ahua,
 Maiki-whakaro, Maiki-pupu rau wha
 Maiki i taupuru, Maiki ka wheau atu na koe
 Ki Tuahiwi nui o Hiue-moana
 Ko to ara tena i whano mai ai koe
 Ka hoki atu na koe ki te wa kainga
 Ki o tipuna i Tawhiti-nui
 I roto o Pari-nui, o Pari-roa, o Pari-ikeike
 Nga whare ra tena i noho ai
 Ka ta ra e te manawa taki, te manawa kaipara
 Ka toha rikiriki ki te nuku o te moana
 Koia to tipuna, a Toi-te-huatahi,
 I kohau ai i 'Tiritiri o te moana' nei
 Nana taua i makere mai ai i Hawaiki
 I runga i a Kura-hau-po
 Ka tau ana Tonga-porutu
 Ka tau ana taua Whakatane
 Ka tangi te mapu toiora i a taua
 E tama . . e . . i.
 E rangi aku, inaian koe ka tatara rawa ki tawhiti
 Tahuri mai ki au ; tenei to manawa
 Ko te manawa o Ka-hutia-te-rangi
 Hei waka atu mohou
 Kia u atu koe ki Irihia, ki Te Hono-i-wairua
 E Wakanui . . e . . i."

(Wherefore doth this omen afflict me? The deluded heart thought fair fortune approaches, hence joy filled my soul. Not so, 'tis you who causes me worry and grief. O lad! Thou hast unnerved me. Alas! Ah me! O my lad! Why did you forsake me? Alas! 'Tis the act of dread Whiro, who abideth within Tu-te-aniwaniwa, the place wherefrom come all ills that afflict mankind, and by whose influence were you lost in surging billows of Hine-moana. That way it was by which ye hither came, and by which ye shall return to the homeland, and to thy ancestors at Tawhiti-nui, who dwelt within Pari-nui, Pari-roa and Pari-ikeike, and knew untroubled calm ere far scattered o'er the ocean we became. Hence came thy ancestor Toi-te-huatahi, searching vaguely across vast ocean spaces, and causing us to leave for Hawaiki on 'Kura-hau-po,' to sojourn at Tonga-porutu and Whakatane, where ended the long quest, and joy and peace were felt, O son! O my lad! Thou who art now afar off; turn to me. Here is the spirit of thy

ancestor, of Ka-hutia-te-rangi, to serve as a vessel to bear you onward, to land at Irihia, at Te Hono-i-wairua. O Wakanui!")

Notes:—

Whiro.—The origin or personified form of disease and death.

Maiki-nui, etc.—Personified forms of disease and such afflictions.

Tuahiwi nui o Hine-moana.—Central ridge of the ocean, marked by rough seas.

Hine-moana.—Personified form of the ocean.

Tawhiti-nui.—A place at which the ancestors of the Maori sojourned during their voyage from the fatherland.

Irihia.—The fatherland of the Maori race.

Te Hono-i-wairua.—A place in the original homeland where the spirits of the dead meet ere going to the spirit world.

The above lament is a fine composition in the original, bearing the impress of age, and containing allusions to quaint old myths and beliefs of the Maori folk.

THE COMING OF THE KAHUNGUNU FOLK.

Eighteen generations ago some of the Ngai-Tara people crossed the Straits and settled in the South Island, at Rangiura, near Tapuae-nuku (or the Lookers-on-Mountains). In later generations many others followed and settled in the Sounds. This movement was accelerated about three hundred years ago, when the people of the northern part of the East Coast were pressing southward in search of new homes. These people, mixed descendants of Mouriuri aborigines and Polynesian immigrants, were known as the Ngati-Kahu-ngunu tribe, taking their name from a wandering son of Tamatea-ariki-nui, an influential chief of Eastern Polynesia, who came to this land in command of the vessel called 'Takitimu.'

The earliest account we have of the coming of Kahungunu people to the Wai-rarapa district is that of a party under the leadership of Te Rangi-tawhanga. These immigrants arrived in the time of Te Whakamana and Te Rerewa, two Rangitane chiefs who lived twelve generations ago:—

(Rangitane tribe) (Ngati-Ira tribe)

Te Whakamana		Rere-kiokio
Hine-ipurangi	=	Te Wha-kumu
		Tahi-a-raangi
		Hine-motuhia
		Te Ari-a-te-momo
		Nuku-tama-roro

Karotaha
 |
 Whatu-rangi
 |
 Te Rangi-taka-i-waho
 |
 Te Manihera Te Kehu
 |
 Maangi (alias Naomi)
 |
 Maota-i-te-rangi
 |
 Waikawa (Living in 1911)

This table is of interest as it shows a connection between the Rangitane and Ngati-Ira tribes, and that the strong party of the latter led southward to Wai-rarapa by Te Wha-kumu must have arrived soon after the coming of Te Rangi-tauwhanga ; but of the sons of Ira more anon. Some of these southward moving clans attacked the Rangitane tribesmen dwelling in the Napier district, and are said to have pushed them southward, though some of Rangitane held on to their lands about the Seventy Mile Bush (Tamaki-nui-a-Rua) until modern times.

When the Kahungunu migrants arrived at Wai-rarapa under the chiefs Rangi-tawhanga, Mahanga and Hokio, they settled in the southern part of the district. They had brought with them from Turanga (Poverty Bay) a number of canoes, and these, or some of them, they handed over to Rangitane in exchange for lands on which to settle. The vessels so given are named 'Te Ara-o-Tawhaki,' 'Potaka,' 'Kiriwai,' 'Otauira' and 'Kahutara,' and in these Te Rerewa and many others of Rangitane went to the South Island, and there settled. It is a singular thing that there is no tradition of any fighting between the parties prior to this movement to the other island. It is always spoken of as a voluntary action on the part of Rangitane. It is quite possible that Te Rerewa and others saw that further contingents of the northern tribes were likely to come south, and that they would eventually become too strong to stand against.

Many, however, of the Rangitane folk remained at Wai-rarapa, and, after the departure of Te Rerewa and party, fighting commenced between those left behind and the newcomers. These fights do not seem to have continued very long, and eventually the two peoples became practically one through intermarriage. By this time also Rangitane had intermarried with Ngai-Tara, and the influx of Kahungunu and Ngati-Ira caused some to settle in the Wellington district. In like manner, Ngai-Tara, doubtless feeling the pressure, began to break away and settle about Queen Charlotte Sound, where their descendants were found by Captain Cook in the eighteenth century. Those who remained here, probably the bulk of the tribe, intermarried with the Kahungunu migrants, and also with Ngati-Ira,

so that all four tribes became so mingled that one scarcely knows what name to apply to them. Some time after the days of Te Whakamana, we find sub-tribes bearing Kahungunu names occupying this district, as Ngati-Rakai-whakairi at the Hutt and Ngati-Rangi at Porirua. In later days, however, the denizens of the Wellington district were known as Ngati-Ira.

A version of the coming of Te Rangi-tawhanga was given by a member of the Hiko family of Wai-rarapa. That ancestor, when living in the Napier district, became engaged in a quarrel over a cultivation ground named Te Aho-a-Tawhaki; in the quarrel his father was killed. Te Rangi then left the district and came down with a party to settle at Southern Wai-rarapa. His canoe was named 'Te Whakaeneanga-rangi.' He was a nephew of Te Rerewa of Rangitane, and this will account for the lack of quarrels between the two, and the friendly reception accorded to the migrants.

Te-Rangi-tawhanga

Te Umu-tahi

Te Mahaki

Te Hiha

Te Weranga

Hautu-te-rangi

Te Piata

Tama-hikoia

Ani Hiko

s.p.

On arriving at Te Wharau-o-kena, a *pa* situated near the outlet of the lake, the migrants laid on the plaza a number of gifts, consisting principally of weapons, and asked for a grant of land whereon to settle. Te Rerewa remarked that he declined to part with land for such goods, but would do so for canoes, whereupon Te Rangi and his party proceeded to

Pahaua and there hewed out a number of canoes and handed them over to Te Rerewa. The latter then handed over to the new arrivals a block of land, the boundary of which ran from Ahi-raraiki to Tauwhare-nikau, thence to the Tararua range. After this grant was made, Te Rerewa and a party of Rangitane sailed in five vessels to settle in the South Island. Prior to his departure, he said to Te Rangi:—"If, after I have gone, Rangitane attack you, I shall take no notice of it, but should you attack them, then I will surely return." Te Rangi, it may be said, was a member of the Rakai-whakairi people.

So Te Rerewa sailed for Arapawa, Te Wai-pounama, Te Waka-o-Maui, Te Hei-a-Maui, for by all these names has the South Island been known to the Maori. Two of his vessels were 'Whai-to-muri' and 'Te Whakaeneanga-rangi.' As he was leaving his home, the land of his ancestors, even from the days of Tara and of Tautoki, he turned to take a parting look at it, and said:—"Nga putaanga ki Korero-mai-rangi ka hau raia; nga putaanga ki Te Tawaha nga kakara e rua." This saying is not fully explained, but refers to the famed *putaanga* at Korero-mai-rangi, a place at Tauwhare-nikau (usually called Tauhere-nikau by Europeans) and to those at Te Tawaha (Bidwilt's place) with its two prized *kakara*, the flavour of fat birds and

the fragrance of the *mokimoki* plant. A *putaanga* is a place where a track leaves a forest and passes into open country. Possibly the allusion is to the view obtained from such places.

The chief Pouri accompanied Te Rerewa to the South Island. After their departure a quarrel broke out between Rangitane and Kahungunu, and the land folk are said to have attacked the new comers, who, in revenge, slew Te Rangi-kau-moana, a Rangitane chief, at Okahu *pa*, near Greytown. The body of this man is said, in local myth, to have been carried by *atua* (gods or demons) to the place called Pahi-atua. These new comers gradually obtained an ascendancy over the original settlers, and extended the bounds of their lands to Wai-ngawa. At this time a number of Rangitane were living at the Harbour of Tara, and they had a fortified village on Somes Island. The Wai-rarapa quarrel had the effect of making matters unpleasant for these people. Their settlements at Orongorongo and Para-ngarehu (Pencarrow Head), whose chiefs were Te Au and Manga-whereo, were attacked, and the immigrants so extended their sway.

Te Rangi-tawhanga settled two of his sons, Turanga-nui and Kutikuti-rau, at the Harbour of Tara, and another, Nga Tangaroa, at Para-ngarehu. His sons by his second wife were Te Toenga and Te Umu-tahi; the former he settled at Pahaua, and the latter in the Wai-rarapa valley. About this time many of Rangitane left the district and joined their tribesmen in the South Island, where their descendants are found among Ngati-Kuia, of Pelorus Sound.

Te Rangi-irokia, a descendant of Nga Tangaroa, lived at the Okiwi-nui *pa*, on the eastern shore of the harbour.

Te Hiha, grandson of Te Umu-tahi, was a famous Kahungunu chief of this district. He it was who built the Orua-motoro *pa* at Day's Bay. He was visited on one occasion by Te Rangi-ka-ngungu, who came to him for instruction in the noble art of war. That instruction they received in the form of initiation into the three modes of fighting known as the *rua-tapuke*, the *kura-takai-puni*, and the *koau-marō*. At the same time they received gifts of valuable greenstone.

At one time Te Hiha was attacked by the clan Ngati-Rongomaiaia, and seems to have been defeated. He proposed to Whati-pu that they should seek a refuge at Manawa-tu, but the latter replied:—"No; when I bathe, let it be in the waters of Rua-mahanga." So he remained, and was slain in a subsequent fight, and his severed hand sent as a gift to his friend Te Hiha.

Te Hiha was a famous fighter of his generation, and a man of considerable influence. After the death of Nga-oko-i-te-rangi, a force from Te Wairoa and other places further north, under the chief Te Kāpā, arrived at Pahaua, and attacked and took the

Karaka-nui *pa*. After this affair Te Ra-ka-tō came and concluded a peace with Te Hiha. To ratify this function the latter presented his visitor with a slab of unworked greenstone (*papa pounamu*) named Motoi-rua, and a *patu* (short stone weapon) named Whiti-patato, saying:—"Cease man slaying, let war end; let us be diligent in breeding men." Said Te Ra:—"How can it be done?" Te Hiha replied:—"By marrying women to their grandfathers and grandchildren, let all intermarry, that offspring may soon be acquired." This remark shows that the clans were bereft of fighting men and in urgent need of them, for such marriages are usually strongly condemned, and are described as 'tail biting,' comparing such with the act of a dog that turns and bites his own tail.

The Ngati-Kahukura-awhitia sub-tribe of the Kahungunu tribe seems to have occupied a part of the Hutt valley at the same time that the Ngati-Rakai-whakairi clan lived there. The accompanying

Te Ao-matarahi
|
Rakai-whakairi
|
Rau-matanui
|
Tu-mataroa
|
Te Rangi-te-kehua
|
Huikai
|
Kiri
|
Riria
|
Houni
|
Ema

table shows a line of descent from Rakai-whakairi, the eponymic ancestor of the latter clan. Some of these clan names are of a cumbersome length and were usually abbreviated, but they fall sadly short of a place name near East Cape which bears the following title—*Te Koiritanga o nga pirita o te kupenga a Pawa*—a trifle of thirty-seven letters.

When the Native Land Court was enquiring into the ownership of lands known as Nga Waka-a-Kupe, at Wai-rarapa, native evidence showed that the boundary of the grant to the Kahungunu migrants ran from Okorewa on the coast of Palliser Bay to the Aorangi range, thence to Rua-kokopu-tuna, to Huanga-rua stream, thence westward to Ahi-rarariki, to Te Tutu, to Te Tawaha, to Tauhere-nikau, to Otairi, then along the breast of Tararua to Kiriwai, thence eastward and along the coast to close at Okorewa. All lands outside this block were retained by Rangitane, but when they killed Te Ao-turuki of Kahungunu, they were attacked and defeated at Okahu, Hau-takere-waka and Te Puke-nui, while their *pa* at Te Iringa was occupied by the migrants. The Court decided, however, that Rangitane did not lose the *māna* of their lands outside the grant for some generations after the arrival of the migrants. After the fighting was over, Rangitane ransomed one of their chiefs, Turanga-tahi, by handing over a piece of land in exchange for him.

Pouri
|
Tuamatua
|
Hine-huri
|
Tamaoa
|

The marginal table shows a line of descent

Tu-rakau-tahi
Te Wharaunga
Te Huinga-i-waho
Tu-whakararo
Raurangi
Te Pohehe
Te Kiri-maihi
Te Kiri-moko

from Pouri, the chief mentioned in the above narrative.

Some interesting information concerning the history of settlement in southern Wai-rarapa by Rangitane, Ngati-Kahungunu, Te Tini-o-Awa and Ngati-Ira has been published in Vols. XIII. and XV. of the "Journal of the Polynesian Society." We are here viewing the movements only of those tribes, however, whose coming affected the Wellington district and its people.

THE NGAÏ-TAHU TRIBE.

The eponymous ancestor of this tribe was Tahu-potiki, a younger brother of Porou-rangi, from whom Ngati-Porou derive their tribal name. The line of descent given is to the famous Ropata of Ngati-Porou, a staunch ally of ours during the fighting on the East Coast in the years 1865-71, and whose life has been written by Colonel Porter.

Tahu-potiki—
Uenuku-marae-tai
Poutama
Korotu-paku
Tahu-makaka
Awhi-rau
Rongomai-wahine
Rapura-i-te-rangi
Hine-takupu
Whakaruru-a-nuku
Tu-kapura-rangi
Hine-tu
Hine-te-aorangi
Rakai-hakeke
Hine-tamatea
Te Ao-tawari-rangi
Te Rangi-takahi-nuku
Rangi-taka-moana
Upoko-taka
Purau
Te Ihi-o-Hurakake
Hapimana Te Ihi
Ropata Wahawaha

We have no clear account of the movements of the Ngai-Tahu tribe, descendants of Tahu-potiki, but tradition tells us that a number of them marched southward from their homes about the Waiapu district, and settled at Wai-rarapa, where they lived at the Whakawiriwiri *pa*. In later times some are said to have lived at Hataitai, though probably not under the tribal name of Ngai-Tahu, for there had been much inter-marriage. Eventually these people moved on to the South Island, where their descendants were found by our early voyagers and settlers. A considerable amount of information concerning their adventures there is conserved in Mackay's "South Island Native Affairs." The peopling of the South Island is not clearly explained in tradition, for accounts given by different tribes do not agree. T. E. Green, of Ngai-Tahu, has stated that a tribe named Hawea occupied that island prior to the arrival of Waitaha, but the Takitumu tribes of the East Coast of the North Island maintain that the Waitaha and Rapuwai clans, who came from Eastern Polynesia in the vessel 'Takitimu,' were the first people to settle there. Te Rapuwai was an offshoot clan from the Waitaha. The former folk were

known as Te Tini-o-Te-Rapuwai, but the collective name of all these people in their former home had been Ngati-Kohuwai. The Mamoe aborigines are supposed to have settled in the South Island after the advent of the above peoples, and Ngai-Tahu followed in still later times. The latter, or a section of them, were also known as Ngai-Tuahu-riri, and another section as Ngati-Kuri.

NGATI-IRA.

The Descendants of Ira the Heart Eater occupy Southern Wai-rarapa and the Harbour of Tara.

We now come to the advent of another northern tribe in this district, a migration that occurred twelve generations ago, and that had a marked effect on the Great Harbour of Tara, inasmuch as by a policy of peaceful penetration, the sons of Ira-kai-putahi became the dominant folk here, and imposed their tribal name on the mixed population of the place.

Ira was the son of Uenuku, a chief of Eastern Polynesia, and came to this land in the vessel named 'Horouta.' During his childhood, his mother, Takarita, was guilty of an indiscretion, hence Uenuku promptly slew her, took out her heart, cooked it, and fed it to his child. Such was the origin of the latter part of Ira's name; he was Ira-kai-putahi, Ira the Heart Eater, the term *putahi* being applied to the heart simply because the Maori had some conception of the functions of that organ.

Pipi, the wife of Ira, is famed in history as having been an *urukehu* (fair-skinned and fair-haired person), a peculiarity that is said to have originated among the Whanau-puhi, the Wind Children, who meet to gambol at Mahora-nui-atea, the vast plaza of Hine-moana, the Ocean Maid. Hence the old-time saying of this people:—"He aha te uru o to tamaiti? Kūpā-taua he uru korito, he korako, he uru ariki no Pipi." (What like is the hair of your child? If it were only the flaxen, fair, aristocratic hair of Pipi). This peculiarity of the wife of Ira is said to have survived in her descendants even unto this day.

We have here no space to describe the adventures of Ira, but merely state that he gave his name to a tribe that occupied lands in the region of Waiapu. Much is said about their being a numerous people, in support of their famous tribal aphorism, which is met with in three forms:—

"He pekēhā ki te moana, ko Ngati-Ira ki uta." "Kō tini o te pekēhā ki te moana, ko Ngati-Ira ki uta." "He pekēhā kei te moana, ko Ngati-Ira kei uta e tere ana." All of which denote that Ngati-Ira on the land are as numerous as the *pekēhā* bird on the ocean, the same being a petrel (*Prion vittatus*), a bird said to appear in flocks.

As the East Coast tribes increased in numbers, many quarrels and feuds arose among them, with the result that, as we have already seen, certain clans were compelled to seek new homes elsewhere. These migrants, in nearly all cases, marched southward to regions where the population was not so dense, and the people less warlike than those in the north. Tradition seems to support the statement of the Awa folk of the Bay of Plenty, namely that the Toi tribes, descendants of the Mouriuri aborigines and the early immigrants from Polynesia, were not so warlike, or so quarrelsome a people as the Maori of later generations, subsequent to the arrival of the famous band of immigrants in the fourteenth century.

In the time of Paka-ariki, eighth in descent from Ira, the principal fortified villages of this people were Pakau-rangi and Nga Whakatatara, their lands being Tauwhare-parae, Huiarua, and other blocks, all in the Poverty Bay district. Ngati-Ira now fell upon evil days, and their enemies were numerous around them. They fought with Ngati-Kahukura-nui, Te Aitanga-a-Hauiti, Te Whanau-a-Rua, Te Aowera, and other clans, until, after a troublous time at Pakau-rangi, they decided to migrate southward, though the whole tribe did not leave the district. The migrants seem to have lived some time at Tapuwae-tahi, south of Whanga-ra, north of Gisborne, where they were attacked by the Uawa (Tolago Bay) and Turanga (Poverty Bay) tribes. They also fought the Rongo-whakaata people at Tarake-wai, near Wai-mata, after which a division of Ngati-Ira went to the Opotiki district, in the Bay of Plenty, and there settled. The descendants of this party now form a sub-tribe of Te Whakatohea in that region.

The first party of Ngati-Ira to reach the Wai-rarapa district appears to have been under the leadership of Te Rere-kiokio, but of this party we hear little. His son, Te Wha-kumu, headed another party of migrants in later days, and is said to have gone to Wai-rarapa to seek a home among a people whom some of his relatives had intermarried with. As eleven generations have passed away since the coming of the latter party into the vale of the Shining Waters, we must presume that the movement occurred nearly three centuries ago.

When Te Wha-kumu spoke of his desire to seek a new home in the south, some of his elders endeavoured to dissuade him, fearing that he would be overcome by the Rangitane and other peoples of the Napier district, who had suffered from prior incursions of northern tribes at Aroaro-tahuri, Te Roro-pipi, and other places.

The following account of the march of the migrants under Te Wha-kumu has been taken from two native accounts given by Wai-rarapa experts fifty years ago. The fuller narrative of the two

has been followed, but several extracts from the second version have been included.

NGATI-IRA MARCH SOUTHWARD TO WAI-RARAPA
(Circa 1630).

Rua-wahine rose and said to his grandson, Te Wha-kumu—"Go and dwell upon your land, which is now vacant"—alluding to Wia-mata, Hikuwai, Tauwhare-parae, Huia-rua, Te Ahi-kouka, and Wai-ngaromia (all in the Poverty Bay district). Te Wha-kumu replied to the remark of his grandfather:—"Your land shall be an affliction to you; as for me, I am afflicted by cold and I mean to go southward, there to seek the house that sheltered me." This was a reference to Tu-tapara, who had married his father, Rere-kiokio.

This was how Ngati-Ira came to leave the fallen fortified village of Pakau-rangi, the fight at which was known as Te Pueru-māku, and move away to live at Tapuwae-tahi-o-Rongokako (The Single Footstep of Rongokako), at the south end of Whanga-ra, beyond Turanga-nui (Poverty Bay). At that place Ngati-Ira constructed a fortified village, and occupied it. The area of that place occupied by them, the name of which was Te Tapuwae, was about equal to that of the field before us. As we look upon that field we estimate its area as about seven acres. Rihari states that, in the year 1837, the fosses of that fort were still seen on the coast line. Ngati-Ira assembled there and collected food supplies, dried *kumara*, dried fish, shellfish, and crayfish, *korau*, and the varieties of fern root (*aruhe*) termed *parahou* and *kopuwai*, which are the best kinds. Ngati-Ira then divided, a portion of the people returned to live on their lands at Tauwhare-parae, Huia-rua, Wai-matā, Hikuwai, Taumata-patiti, Anaura, Te Ahi-kouka, and Wai-ngaromia; among these were the younger brothers of Tane-katohia, viz., Rua-wahine and Tama-kauwae.

Another division of Ngati-Ira declared that they would not return to live on those lands, but that they would go to the place where the vessel of their ancestors came to land on their arrival here from Hawaiki, at Whanga-paraoa (east side Bay of Plenty). They are now represented by Te Tatana and Tikitiki-rangi, and their people of Ngati-Ira now dwelling at Opotiki.

The party under Te Wha-kumu, he and his clans, decided to go south to Wai-rarapa. These are the Ngati-Ira of the Tane-katohia branch now living at Wai-rarapa under their chiefs Te Miha-o-te-rangi, Te Manihera Rangi-takaiwaho, and Tutapakihi-rangi; it is sufficient to mention these.

The following is the descent of Ngati-Ira from the eponymic ancestor of the tribe. Uenuku and Takarita lived in eastern Polynesia. Ira, Pipi and their daughter came to New Zealand on 'Horouta' canoe:—

Uenuku = Takarita

Ira = Pipi

Hine-kau-rangi

Koka-te-rangi

Paheke

Urutira

Mapuna-a-rangi

Kahu-kura-poro

Kahukura-mamangu

Paka-ariki

Tane-ka-tohia

Uenga-ariki

Kahukura-te-aranga

Paka-huangarau

Pou-tatua

Mahere-tu-ki-te-rangi

Rere-kiokio

Te Wha-kumu

Tahiarangi

Hine-motuhia

Te Ahi-a-te-momo

Nuku-tamaroro

Karotaha

Whatu-rangi

Te Rangi-taka i waho

Te Manihera

Māngi

Maota

Waikawa (Living 1911)

Now the descendants of Rua-wahine are among Te Aitanga-a-Mahaki, Te Aitanga-a-Hauti, and also Te Whanau-a-Rua at Tokomaru (north of Poverty Bay). The descendants of Tama-kauwae are among Ngati-Porou at Tawhiti, in the Waiapu valley, and at Whare-kahika. Let my recital end here.

Ngati-Ira were a numerous people, whose tribal aphorism was:—*“He pēkēhā ki te moana, ko Ngati-Ira ki uta.”* The tribe was also renowned for bravery in war. Let my explanation of these matters now cease. It is not as though you were a facile writer, at this rate when the moon changes you will not have finished.

So the party of Te Wha-kumu came away to Heretaunga and constructed Nga Whakatatara, a *pa* situated just across the river from the Pa-whakairo (near Taradale). In the year 1853 the fosses of that *pa* (fortified village) were still extant.

The people of Orotu now saw that a strange folk had built a *pa* on their land, so the Tini-o-Orotu, viz., the Rangitane tribe, assembled at the *pa* of Te Puketapu, opposite Onahu, at Heretaunga. Then Pae-whenua, Te Hau-te-rangi, and Te Kowhaiwhai, chiefs of these

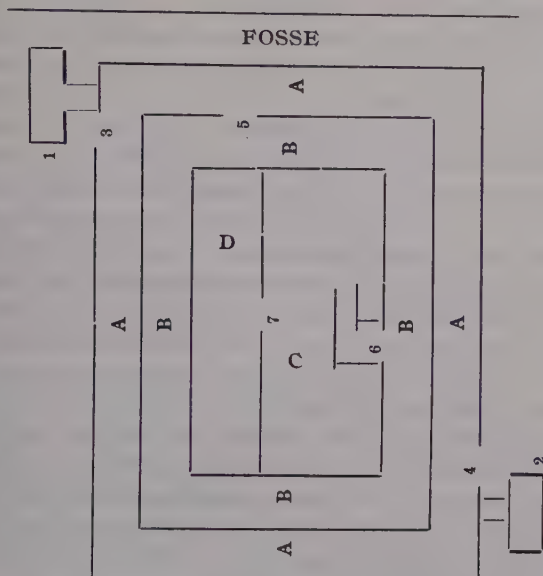
peoples, proposed to despatch a force by way of Tutae-kuri river, another to descend by the Tauwhare ridge to Nga Whakatatara, the *pa* of Ngati-Ira, and so command it. Another force was to advance by the open country to Wai-o-hiki, and there await developments, it being a good place from which to observe the appearance of the forces by way of Tutaekuri and on Te Tauwhare. It was also to act as a lure to entice Ngati-Ira out of their *pa*, so that it might be captured by the force descending from Te Tauwhare, and so leave the Tutae-kuri force free to assist them at Te Wai-o-hiki. Such were the intentions of Rangitane, Ngati-Awa, and Ngati-Mahanga.

As the stars were disappearing in the dawning light, the three forces separated, each being in numbers one hundred pairs (200 men).

As dawn broadened into daylight, Te Ahi-para and Te Haripu (of Ngati-Ira), emerging from the *pa*, saw a force of naked men advancing across the plain. They went back into the fort and cried out:—" *Kō Tu-matauenga! Kō Tu-matauenga!*" (It is Tu-matauenga, this being the name of the god of war.) Another shouted:—" *Kō te whakaariki! Kō te whakaariki! Kō te whakaariki!*" (An invader; a hostile party.) "*Kei te mania*" (on the plain). Te Wha-kumu came out of the *pa* to observe the enemy, while the warriors of Ngati-Ira proposed to go and attack them. Te Wha-kumu remarked:—"Wait! As the day wanes we will act against Te Puketapu, only women and weaklings are left there. Let a force of four hundred make a strategical attack on that place, while the bulk of your forces remain here to protect the village. Do not go outside, but let the enemy surround it. That party now advancing is an *ahi hunuhunu* (decoy party), the main body is hidden from us. That is not an attack in force, it is but a lure (*patoi*) to draw us outside, when they would fall back on the main body, which would then attack us. Do not be misled by that mode of preceding a main force."

Even so all Ngati-Ira, men, women and children, remained within the fort. Te Wha-kumu ascended one of the fighting stages to observe proceedings. He said to his companion:—"Erect two lofty stages for me, one on the inland side, and one overlooking the river." The timbers were collected and set up; those two elevated platforms were erected. Te Wha-kumu and five warriors ascended the one on the inland side, while the seaward one was occupied by Te Whanonga and five others, with their *tokotoko* (spears), and *manuka kauoi* (? darts), and their *pukoro kohatu hei whakaruru ki te taua nei* (? Bags of stones to throw at enemy).

Now the *pa* was of this form, as also the positions of the elevated platforms * :—



NGA WHAKATATARA PA.

Three ramparts or earthen walls enclosed three areas, A, B and C D. Area A was narrow, a passage six feet wide. Area B was wider, but area C D was the principal residential area. The sub-division D was for non-combatants only when the *pa* was attacked.

1 and 2 are two elevated platforms on which men were stationed to defend the two gateways 3 and 4. Entering by either of these, it was necessary to pass along the narrow passage A between two high ramparts, and pass through a subterranean passage in order to gain access to area B. To enter area C one had to pass through another tunnel at 6, and a third tunnel gave access to D at 7. All these lines of defence were high ramparts, on the broad summits of which defenders took their place when necessary. The fosse without the outer rampart was the only moat of the *pa*.

The two entrances (*waha ngutu*) were below the two fighting stages. The two platforms were so placed in order to defend the two entrances, lest the enemy enter the fort. A secondary object was the watching of the enemy besieging the *pa*, and the warning of the garrison of any attempt to assault the place, or to undermine the

* It is to be understood that the sketch is made from description, not drawn from the ground itself. Probably no Maori *pa* was ever so strictly rectangular as shown in the sketch.

ramparts, for there was but one entrance to pass from the outer rampart through the second one to the inner area, which was subterranean one that passed underneath the rampart and emerged in the inner area. The passage through the third rampart, for there were three in all, was a similar one, access to the innermost area could be gained only by passing underground. Now you observe the innermost sub-dividing rampart, that was to divide off a sanctuary for women, children and old men to congregate in. The second subterranean passage emerged in the innermost area, and still another such had to be traversed in order to reach the refuge place of the women. The main part of the innermost area was reserved for the men, who were on the alert to defend the various ramparts.

The outermost rampart is said to have been three fathoms in height; the fosse outside it was four fathoms wide, and of like depth. All the ramparts within the outer one were unprovided with fosses, but they were two fathoms high, four fathoms thick at the base, and two fathoms (?) wide on top; on the top of these the warriors were stationed when the place was attacked.

The space between the outermost rampart and the second one was but one fathom; this formation was to baffle an enemy force that might enter it, in the confined space they could not manipulate their spears, *tokotoko* or *huata*, on account of the ramparts being so close together. Also warriors would be stationed on the top of the second wall to use their spears against those who had entered the passage way. Let this explanation of the defences suffice.

After some time, appeared the division of the enemy forces that had advanced by way of the Tutae-kuri river. The party approaching by way of Tauwhare was seen descending the ridge, and the forces at Wai-o-hiki had crossed the river. Thus the fort of Nga Whakatatare was now surrounded by the enemy, who strove to make an entrance; but, however hard they strove they could not prevail against the men stationed on the fighting stages, who speared and slew three of them, Te Hareta, Hauparua and Te Iwi-katea. Such were the losses of the attacking force on this day. When night came the enemy retired and camped on the river bank.

Te Wha-kumu despatched a force of two hundred twice told (400 men) against the hill fort of Te Puketapu. That place fell; the women, children and old men were brought away as captives. Slain at that place were Koura, Te Awa-para, Te Kiri-rua, Poupou and Tangi-akau, and many others, maybe as many as seventy, or more perchance.

Now, when the victors retired from Te Puketapu, there was a certain woman who had been overlooked, she had been asleep in a *kumara* storage pit at the time of the attack. When the attacking force was busily engaged in capturing the inmates of the fort, she

evaded them, descended the hill to a place near the (present) Omaha bridge, and went to warn the besieging force at Nga Whakatatara of the fall of Te Puketapu. These people came to the conclusion that the victors of Te Puketapu must be a force of Ngati-Whiti-kaupeka from Patea, or the Rangitikei tribes, hence they raised the siege and withdrew.

Scouts informed Te Wha-kumu that a messenger from Te Puketapu announced the fall of that place, and that the besieging force camped at Tutae-kuri had retired to that place (not knowing that it had been taken).

Said Te Wha-kumu to Te Okooko and Kokau, "Go ye two, hasten to get ahead of the retiring enemy and cause them to take the inland track. When they have passed on, descend to the main track; we will be following up."

Even as they spoke the smoke of burning Puketapu was seen curling upwards; that fire had been kindled by Te Nanara, and now the warriors made a start. Te Wha-kumu arranged for two hundred twice told to pursue the enemy. The pursuit was conducted during the night. On reaching Te Awatapu, the flight of the enemy became disorganised, the fighting had caused them to scatter; they were anxious to escape. Then the two hundred twice told began to surround them; they slew as they ran; such was the fight of Marae-kakaho. (A river a few miles inland of Hastings.)

(To be continued.)

TRADITIONS OF AND NOTES ON THE PAUMOTU (OR TUAMOTU) ISLANDS.

*Collected by the Rev. Père Hervé Audran, of Fakahiva,
Paumotu Islands.*

TRANSLATED FROM THE FRENCH BY S. P. S.

PART I.

MOEAVA, THE GREAT WARRIOR OF PAUMOTU.

[In the following paper by Père Hervé, we regret that he has not translated the several songs and other sentences in the dialect of the Paumotu Islands. In many cases the dialect is so like (sometimes exact) the Maori of New Zealand, that the sense is easily seen. But for all that we should have liked to have Père Harvé's own translation.—EDITOR.]

MOEAVA is, without doubt, the greatest hero of the Paumotu Group; the greatest navigator and warrior. His renown is great in all the islands of the archipelago.

He was born about twenty generations ago at Takaroa, known also under the name of Takapua. He was the son of Kanaparua and of Ruritau (called also Puna-ken-ariki). His father was originally of Hao Island, and his mother of Takaroa. They had many children, among others, Tangaroa-tiraora and Moeava.

Tangaroa, the eldest of the family, had for wife Korare (called also Mau-te-kaunuku), who was born at Hao Island—say some, others at Takume Island. She gave him five children, four boys and a girl, whose names were Tangihia-ariki,* Parepare, Rongo-tama, Reipu, and Tu-tapu-hoa-atua (the daughter). Early left orphans, Moeava adopted these children and loved them as their father. But he was a man too fond of adventures and navigation among distant islands to remain permanently in his natal island. He was the equal, without exaggeration, of a long-voyage captain, and on his famous vessel, the 'Muri-henua,' he visited all the surrounding archipelagoes. One after another he visited the numerous islands scattered over that immense liquid plain that forms the Pacific Ocean. According to

* We take the liberty of inserting the 'n' before 'g' for, though not written, it is always so sounded, as in Maori and Rarotongan, etc.

tradition he was a navigator beyond compare, a skilful seaman of the first order—in a word, a veritable sea-wolf. One can say of him with truth that he was as good a sailor as brave warrior. He visited Hao Island, the home of his father, to make acquaintance with his numerous relatives in that island, and lived a certain time with them in the ancient village of Vainono, situated at the extreme end of the island. The taste, or rather the passion, for voyaging never left him. From Hao, he proceeded to Napuka Island, and made a lengthy sojourn there. It was here that he met one named Huarei, whom he married, and she presented him with a child named Kehauri.

Sometime after, desiring to revisit his home and his adopted children, he launched his vessel, embarked his wife and child, and steered for Takaroa Island. On return to this island, he had many troubles, for the children of Tangaroa (whom he had adopted), who prided themselves on their rights of seniority, were not able to bear for long with the newly arrived cousin, born as he was at Napuka, far from Takaroa, and said to be the last of the Tuamotus; they showed little respect or esteem towards him. Kehauri on his part felt deeply, and with sorrow, the sentiments of Tangihia-ariki and his brothers towards him—he felt humiliated and offended. . . . From day to day the situation became more strained between the cousins. Kehauri's indignation only awaited an occasion to put fire to the powder. That occasion was not long in presenting itself. It was about the head of a turtle of which Kehauri was deprived of his share. A violent quarrel arose, which was nearly degenerating into a pugilistic encounter and a fratricidal murder. Kehauri would not admit at any price—he the only and legitimate son of Moeava—that his father gave the turtle head to his adopted son, to Tangihia-ariki.

All the world knows that the turtle is royal food in Polynesia—the head was exclusively and of right reserved for the chief of the *marae*, where it was offered to the divinity before cutting up and placing in the oven. Now Tangihia-ariki, of Takaroa, was not only king, but *tahua* or chief-priest, and also proprietor of the *marae* named Rangifaoa, built on the land called Matiti-marumaru in the district of Te Vavaro. He therefore refused the turtle's head to Kehauri, saying ironically if he desired it he had but to go to his own *marae* at Napuka. There he was master; at home, and would be able to satisfy his desire to satiety, but at Takaroa he should not have any.

Profoundly vexed and mortified to the last degree by this signal refusal, a strong jealousy arose between the two cousins. Kehauri would never pardon Tangihia-ariki. Not able to suffer further such an insult on the part of his cousin, Kehauri urgently demanded with tears to return to his native isle, Napuka. His mother, Huarei, tried in vain to calm him and make him understand that the turtle head belonged of right to Tangihia-ariki, who was the eldest of the family,

and in consequence Kehauri had no claim to it. But no reasoning prevailed; it had on the contrary the effect of further exasperating him. He replied to his mother in these outrageous words, "*Takua nanu nei e i te po i Havaiki.*" Tangihia-ariki heard these words and reported them to Moeava on his return home. He in his turn essayed to reconcile the two cousins, without avail; so nothing could be done under the circumstances. Finally Kehauri obtained his ardent desire to return to his country. It was Moeava himself, always brave and intrepid to undertake distant voyages, who undertook to take Kehauri home. Accompanied by his wife Huarei, who could not resist the pleasure of again seeing her "*fenua-fanau*" (or birth place) and her '*fetii*,' he took Kehauri on board his vessel '*Muri-henua*' to Napuka Island.

Moeava, in consequence of his wars right and left—and he was always victorious—in many islands which he had subjugated, putting them to ransom or ravaging them, ended by making numerous enemies. Learning, no doubt, of his absence from Takaroa, the latter profited by this to enter into a league, and made a descent on the island of their common enemy. It was composed, so to say, of all the people of the western and central isles of the Tuamotu Group, from Rangiora, Kankura, Kauehi, Apataki, Fakarava, Makemo, Anaa, and from islands much further away named Marama. They numbered at least eighteen *tini-tangata* (or tribes) who participated in this revengeful invasion of Takaroa. The following were the principal peoples that took part in the expedition, the memory of which has been handed down by tradition:—

Te Tini o Muta	Te Tini o Tuhirangi	Te Tini o Fakararo
Te Tini o Parakau	Te Tini o Mauri-o-keha	Te Tini o Tuae-ro-kura
Te Tini o Taramoa	Te Tini o Pakou	Te Tini o Marioka
Te Tini o Goio (Ngaoio)	Te Tini o Tokorenga	Te Tini o Marivaka
Te Tini o Tuakarahi	Te Tini o Tautu	Te Tini o Kaua
Te Tini o Togagi	Te Tini o Tu-te-riha	Te Tini o Kauro
(Tongangi)		

All these *tini-tangata*, says the tradition, came from Marama (*no Marama anae ratou*), a country situated to the west. *Marama*, in most of the dialects of Polynesian signifies 'moon,' 'month,' 'learned'; but where in Oceania is that land to be found? The chart of the celebrated Tahitian, Tupaia, which is the chief geographical monument of the Polynesians, does not make any mention of such a place.*

* There are two places in Polynesia in which the name Marama enters as part of a geographical name. The general name of the Marquesas Islands, to the east of the Paumotu Group, is Te Ao-marama (the world of light). The other name—Te Tai-o-Marama—is a name for the sea around Ra'iatea, Tahaa, and Huahine islands of the Society Group lying to the west of the Paumotus, a name mentioned in both Tahitian and Maori (N.Z.) histories.—EDITOR.

The hostile invaders ravaged Takaroa Island from end to end, and, to assuage their hate of Moeava, they even killed his adopted children. Three only were massacred by Muta and his men. Two others, Reipu, the youngest of the boys, and his sister Tu-tapu-hoa-atua, succeeded by an extraordinary chance in escaping the execution of their brothers. They fled, and concealed themselves on the approach of the enemy fleet; they fled to the far part of Takaroa, to Te Matahoa, by the deep sea, to the place known as Matiti-marumaru at the corner of the *marae* of Rangifaoa. That place has many names, among others, Te Poriu-i-te-tara-o-Rangifaoa, Te Muri-a-vai, and Marino-te-rangi. It was there Moeava had constructed his beloved and celebrated vessel, 'Muri-henua.'

The two climbed up into a *Kakaia* tree (*Guetarda speciosa*), a tree that was completely covered by a creeping plant with redish branches, a species of *cuscuta*, which the natives call *Kainoka*. They carefully hid themselves, and remained unperceived by the invaders of the island. Muta and his people in spite of their search were not able to discover them. Reipu and his sister named that *Kakaia* tree 'Rau-mihi,' that is *mihihunga-metua*, the tree of sorrow, or, of compassion, for their father, Moeava.

It was during these sad circumstances that they composed the following chant:—

- 1 E pupuni fakakitekite ko maha, u, u,
E, he pupuni to ki te pohoriu, u!
E, he pupuni ki te pohoriu ko mahatu, u,
He pupuni e rue ka pupuni e.
- 2 E pupuni fakakitekite ko maha, u, u,
E, he pupuni to ki te pohoriu, u!
E, he pupuni ki te pohoriu ko mahatu, u,
He pupuni to rau e i ai i.
- 3 Tangihia he ariki, ko mahatu, u,
E, he pupuni to ri te pohoriu ko mahatu u,
- 4 E Parepare he ariki ko mahatu u,
E, he pupuni to ri te pohoriu ko mahatu u!
- 5 Rongotama he ariki, ko mahatu u!
E he pupuni to ri te pohoriu ko mahatu u,
E pupuni to rau e i ai i!

They thus escaped the massacre by Muta, whose victims were Tangihia-ariki, Parepare, and Rongo-tama (mentioned in the song). Only one of the *tini* (or tribes), that of Tautu, did not take part in the massacre. The daughter of Tautu, named Rangahua, who accompanied her father in the fleet, frequently landed; and was a witness of the murders committed by Muta and his *tini*. In passing before the bodies, extended face downward near each other, she perceived that there were only three (of Moeava's foster children), one therefore was

missing. In examining their tattooing she divined which (of the sons) was missing.

The tattooing, in effect, was not only a decoration among the ancient Polynesians, but before all a distinctive and honorific sign accorded not exactly to everybody, but to he who merited it, either from his degree of dignity or from the valour of his exploits. Now, Rangahua in seeing on the first of these bodies the "royal mark" (*moko a hia*), she concluded that it was Tangihia-ariki, for he alone was entitled to that mark. On the second body she saw the *pareke*, a distinction awarded to the brave (*toa*). "Ah! said she, this is Parepare." The third bore the *tavaro* the sign of Rongo-tama, where is therefore the *putaka ia*, that is, a design of the Tiki, belonging to Reipu? It was not there. She knew from this quite well that it was Reipu that they had not discovered—he must be hidden somewhere safe and sound.

After having killed and cooked the bodies in a great native oven, the fires of which lasted many days, a portion of the human flesh was taken to Tautu. But he would not eat it—he caused it to be moored at the stern of his vessel without touching it.

After many days, if not weeks of anxiety, and overcome by hunger, Reipu and his sister descended from their aerial concealment, and returned secretly to the edge of the lagoon to ascertain if Muta was still there. They saw no sign, and therefore concluded that they had departed. As a matter of fact he had already put to sea with all his *tini-tangata* that had accompanied him, save Tautu, who appeared about to form a separate expedition. After all, and due to prudence, Reipu and his sister after having satisfied their hunger climbed up again into their 'Rau-mihi' shelter.

Just about this time Reipu caught two birds named *taketake*, which the natives to day call *kirarahu*, otherwise sea-gulls. After, no doubt, having confided to them his message, he started them off for Napuka Island to inform Moeava of the grave events that had taken place at Takaroa, and which he would at once have to avenge. The following is the *pehe* (or song) chanted by Reipu in despatching these extraordinary 'voyager-pigeons,' formerly, no doubt, brought from Napuka by Huarei.

- 1 Taketake taku manu tuku mai e te i po rohoeru e e!
Taketake pirikura o hoe turaga te hipo
Taketake pirikura, taketake taku manu.
- 2 Taketake taku manu, tuku mai e te i po rohoeru e e!
Taketake pirikura o hoe turaga te hipo.
Taketake pirikura, fanau a vahine Huarei!
E vahine meitaki te i po rohoeru e e!

- 3 E aha viranoa taketake pirikura o hoe
Turaga te hipo * taketake pirikura.
- 4 Fanau a tama Tagihia he tagata meitaki.
Te hipo rohoeru e e !
E aha higa noa taketake pirikura o hoe
Turaga te hipo taketake pirikura !
- 5 Fanau a tama Parepare he tagata meitaki.
Te hi po rohoeru e e !
E aha Toa noa, taketake pirikura o hoe
Turaga te hipo taketake pirikura.
- 6 Fanau a tama Rogotama he tagata meitaki.
Te ipo rohoeru e e !
E aha karo noa, taketake o hoe.
Turaga te hipo taketake pirikura
Fanau a tama.
- 7 Fanau a tama Reipu he tagata meitaki
Te ipo rohoeru e e !
E aha horo noa, taketake pirikura o hoe
Turaga tehipo, taketake, pirikura.
Fanau a tama.
- 8 Fanau a tama Moeava he tagata meitaki.
Te ipo rohoeru e e
E aha paha noa, taketake pirikura o hoe
Turaga te hipo, taketake pirikura
OAUEI AI I

After these events Rangahua again descended to the ground on the demand of Tautu, to catch a pretty white bird (a sea-gull, no doubt) which he saw resting quietly on a branch of *guettarde*. In seeking a means of catching it, she discovered hidden under the foliage of *Kaihoka* a young man. She addressed him in these terms, "Who art thou? What art thou doing up there?" Without waiting for a response she quickly divined that it was Reipu, one of the adopted sons of Moeava, who had succeeded in flying and hiding himself. She then did all she could to attract him and cause him to descend. It was, however, not till after many reiterated promises on the part of Rangahua that Reipu ended by descending, and made friends with her. They (eventually) married, and soon Rangahua became pregnant.

Then, Reipu feeling compassion, and fearing for the life of Rangahua and that of her father if they prolonged their sojourn at Takaroa, prayed them† to remove.

* It is suggested that *hipo* above should be *ipo*, a beloved one, a lover. Note the letter 'g' is pronounced 'ng' as in other dialects.—EDITOR.

† Query, Tautu and party.—EDITOR.

PEHE OF MOEAVA.

- 1 Ka taua ! Ka taua e !
Taa Moeava rire makao a rire
Hiki taua e ! Ka taua e !
- 2 Ka taua ! Ka taua e !
Taa Moeava rire makao a rire
Hiki taua rau e i ai i !
- 3 Ka taua ! Ka taua e !
Taa Moeava rire makao a rire
Hiki taua e ! Heke ai koe e !
I heke ai koe e ki hetua o te fafarua rire !
Makao a rire hiki taua e i rere ai koe e !
I rere ai koe e he ki te tua o te rahi rire
Makao a rire hiki taua e !
Ka horo ko Tautu, ka horo ko Tautu-Fakaragi-roa
Ka hakatupua tarava ia he rire
Makao a rire hiki taua rau e . . i . . ai . . i . . !

He counselled them to avoid the vengeance of Moeava by returning to Motu-tapu (now called Te Kokota), a small isle distant some miles from Hikuera. He demanded also of Rangahua, that if their child should be born a boy he should receive the name of 'Tamakura-take-take. Tautu and his men were wise enough to listen to the counsels of Reipu; thanks to which they were safe and sound.

Moeava, understanding by the two *taketake* (bird-messengers) that something extraordinary had occurred at Takaroa, was not long in deciding to proceed there. In his anger he would not have spared one of them. On the receipt of the message by the two pigeons, Moeava at once took to the high seas to regain Takaroa, and to ascertain himself what had occurred.

In passing by Makemo Island at the village of Punaruku, where he stayed a short time, he heard of the massacre of his children. In this manner: One of the *tini*, which had taken part in the expedition to Takaroa, was found there. Some of the young men were bathing together with the new arrivals from Napuka outside the reef. In the end, as often occurs, after being much amused with one another, they quarrelled. Among other abusive words exchanged, the voyagers from Napuka heard themselves addressed as follows, "*Kakati mahinahina mai koutou ki a matou, ka kore i rangahia e taua o to koutou ariki o Tangihia-ariki i patua; i hamohia e i kaihia e matou.*"

These words, many times repeated in time and unison, naturally attracted the attention of the young men who formed the party of Moeava. They reported the words exactly to Kehauri. The latter at once entered his house and fell on the ground and began crying and groaning, lamenting in no ordinary manner. His mother Huarei came in, and thinking him ill, demanded what was the matter. He replied he was not ill, but it was sorrow caused by the news of the death of

Tangihia-ariki that made him shed tears. Huarei herself then announced the sad news to her husband Moeava. On learning of the death of his nephews that he had adopted his anger was extreme; he melted into tears, rolling on the ground, and to give free course to his sorrow he composed the following *pehe* or chant:—

THE PRINCIPAL CHANT OF MOEAVA.

- 1 Tupu te taua e! tupu te taua e!
He tura ha ki torohoraga te taua u oa turaki atu e ra
Tupu te taua e! tupu te taua e!
- 2 Tupu te taua e! tupu te taua e! He turahaki torohoraga
te taua u oa tura ha ki atu e ra u e ei ai.
- 3 Na Tagihia te taua e! He turahaki torohoraga
te taua u oa tura ha ki atu e ra!
na Tagihia te taua e!
- 4 Na Parepare te taua e! He turaki torohoraga
te taua u oa turaki atu e ra
na Parepare te taua e!
- 5 Na Rogotama te taua e! He turahaki torohoraga
te taua u oa turaki atu e ra!
na Rogotama te taua e!
- 6 Na Reipu te taua e! He turahaki torohoraga
te taua u oa turaki atu e ra!
na Reipu te taua e!
- 7 Na Kehauri te taua e! He turahaki torohoraga
te taua u oa turaki atu e ra!
na Kehauri te taua e!
- 8 Na Tukairoa te taua e! He turahaki torohoraga
te taua u oa turaki atu e ra!
na Tukairoa te taua e!
- 9 Na Moeava te taua e! He turahaki torohoraga
te taua u oa turaki atu ra . . . u . . . e . . . i . . . ai . . . i

This is the most important of all the chants of Moeava.

After the passing of the first impression of sorrow, and in an intermission of his grief, Moeava went himself to watch for and catch the young men at the bathing place. From his listening-place he heard himself the very words (of offence) from their lips. He no longer had any doubt; but, nevertheless, said nothing to them. Red with fury, the heart boiling with anger, he returned silently to the house, made a strong cord, cut and attached to it a piece of *mikimiki* wood and fastened it to the end of the cord. On the morrow, at the proper time, when the young men were enjoying themselves in the sea, he approached them, seized them, and strung them one after another on the cord, just exactly as fish are impaled, with his pointed *mikimiki* forced under their armpits, and coming out at their ears. He caught them all in the same manner, and brought them still living and uttering fearful cries of pain, enough to make the hair stand on end; some he placed in his vessel, the others he anchored behind it, and with that cargoe he departed for Takaroa.

At sea, before making the island, he saw something like spirit-forms flying over the waters. He knew at once that these were the *manes* of his assassinated children—a further confirmation that the massacre, was alas, only too true. But an old sorcerer (*taura*) that he had on board predicted to him that one child was alive, and that he would soon see him on the shore. As a matter of fact, hardly had the anchor of 'Muri-henua' been cast over near the reef outside of Matiti-marumaru, when Reipu dashed into the water to come on board. He cast himself into his fathers arms without a word and commenced bitterly crying. Moeava, much upset, joined his tears to the other—he was inconsolable. Then he went ashore and passed over all the places frequented by his lost children; he even went to the oven, still smoking, where Tangihia-ariki had been cooked. Turning his eyes, bathed in tears, to the scene, he repeated the following:—

- 1 Takaviri hia pakura tinaki kamoreiatoro ;
Takavere atioo aua te o rire pu kamoreianoa e ra ;
Takuviri hia pakura
- 2 Takaviri hia pakura tinaki kamo reiatoro
Takavere atoo aua te o rire ipu Kamoreianoa
Tuitui Takapua a raua i ai i.

After having thrown (into the fire) in their turn all the young men of the *tinis* of Muta, Tuaero-kura, Tuhirangi and Kaua, whom he had taken at Makemo as spoil of war, and not being able afterwards to extinguish the fire, he took an extreme course and chanted as follows:—

Ka tinai, ka tinai taku ahi e te ruerue
Te koro atu au e te ruerue, ka tinai, ka tinai . . . i !
Ka tinai, ka tinai taku ahi e te ruerue
Te koro atu au e te ruerue, ka tinai, ka tinai . . i rau e . . . ei . . . ei . . . i . . .
Ka tinai, ka tinai Tagihia e te ruerue Marohau
Te koro atu au e te ruerue, ka tinai, ka tinai !
Ka tinai, ka tinai Parepare te ruerue Paretoa
Te koro atu au e te ruerue, ka tinai, ka tinai . . . i !
Ka tinai, ka tinai Rogotama e te ruerue Tagitama
Te koro atu au e te ruerue, ka tinai, ka tinai !
Ka tinai, ka tinai Reipu hue te ruerue Hoakore
Te koro atu au e te ruerue, ka tinai, ka tinai . . . i !
Ka tinai, ka tini Tutapu te ruerue Nohoumatemakave
To koro atu au e te ruerue, ka tinai, ka tinai rau ei . . ai . . i ! !

He finished this by casting himself on to the oven, lamenting and repeating without ceasing, "*Ka tinai, ka tinai.*" The legend states that by this means he succeeded in extinguishing the fire.

After having for a length of time given way to his sorrow, the sentiment of vengeance occupied Moeava. He made his preparations and then departed on his warlike enterprise. In all directions he searched for the assassins of his children, following them up and

catching them. Wherever he encountered them he defeated them, and in these encounters with his adversaries he fought like a tiger or a lion enraged. He made an unheard of carnage of his enemies; he massacred them without mercy; in him there was no pity, no relaxation, tooth for tooth, eye for eye, was his maxim. All their islands were brought under his powerful domination without exception.

The rest of his days he lived quietly at Takaroa, feared, loved and respected by all the (Paumotu) world.

(To be continued.)

PUNGATAI

AND ITS CONNECTION WITH THE ANCIENT MAORI CEREMONIES OF THE OPENING OF THE FISHING SEASON.

BY W. H. SKINNER.

THE *pungatai*, which was generally made from a block of pumice, or a light porous stone, was about the size of an ordinary shallow teacup, basin shaped (see illustration), and was taken to sea by the *tohunga* in the canoe that put out to open the fishing season. Tradition says that a similar vessel was carried in the original canoes that brought the Maori from central Polynesia to New Zealand, and in it was placed before leaving on this voyage some of the earth, sand or ashes, or portions of all three, from the sacred *umu* (oven) at Rarotonga or Tahiti, in which the first fish caught each year on the opening of the fishing season was cooked and offered as a sacrifice to Tangaroa, the presiding diety over the sea and all fish.

On coming to New Zealand this sacred earth was used to make *tapu* the first *umus* (ovens) used for this purpose, and as time went on fresh earth and sand were taken from these *umus* to other settlements so that the sacred ceremonies could be continued in proper form and order. Once an *umu* was used for the cooking of the first or sacrificial fish, it was retained as long as the people remained in that *pa* or *kainga*. It was *tapu* for that purpose only, and it would be sacrilege of the deepest nature to permit its use for any other purpose, resulting with disaster upon the harvest of the sea on which the Maori depended so largely for his food.

On the day appointed for the opening of the fishing season, and when the canoe set aside for the purpose had been duly prepared by the observance of the required ceremonies and prayers or incantations, the *tohunga* placed the *pungatai* by his side in the canoe, and then they set forth for the fishing ground. Before casting his line the *tohunga* recited certain prayers over fish-hooks and *pungatai*, and whilst these incantations were being recited the *pungatai*, suspended by flax strings, was waved gently backwards and forwards, much after the manner that the censer is swung in religious services of to-day. The priest then casts his line, no other line being permitted to be used. When the first fish was drawn into the canoe it was sometimes liberated again,



PUNGATAI

but before doing this a small thread of split green flax was passed through its nostril (?), a short incantation recited, and it was returned to the sea and liberated, with the idea that it would by the strength of the prayer recited bring plentiful shoals to the fishing ground, and thus secure a plentiful harvest of fish to the tribe. This liberation of the first fish was done, I understand, if it was not of good eatable kind and quality. The usual practice was, however, to come ashore when the first fish was caught, and, having been cooked by the *tohunga*s in the sacred *umu*, it was handed around to the minor *tohunga* and those of rank in the *hapu*, or tribe, by whom it was eaten with religious ceremony, and in which the *pungatai* again played its part. A sacrificial ceremony or feast to Tangaroa, the god of the sea and its creatures, to whom the first fruits were offered by the priest by means of the flesh partaken of, first by the priest and afterwards by those qualified to do so.

Not until this religious festival was completed did the fishing become *noa*, or common, to the people. If this law was infringed upon, i.e., its *tapu* broken, disaster would follow upon the fishing season, and death in all probability would come to the breakers of the *tapu*.

Information given by Rawiri Karaha (David Leach) of Whangara, Gisborne; Watini Taungatara of Matarikoriko, Waitara; Porana of Waihi, Waitara; Heta te Kauri and other elders of Ngati-Awa and Taranaki.

THE NGATI-TUHARETOA OCCUPATION OF TAUPO-NUI-A-TIA.

BY THE REV. HOETA TE HATA OF WAITAHANUI.
TRANSLATED BY THE REV. H. J. FLETCHER, TAUPO.

(Continued from page 187, Vol. XXVI.)

AFTER the death of Te Rangi-tua-matotoru his *māna* passed over to Te Heuheu the first. It was at this time that Te Uira was betrothed to Te Aria, of Ngati-Kahuhunu, for they were distantly related, and they were both descended from Kahuhunu. The descent is as follows:—

Kahuhunu	married	Rongomai-wahine
Kahu-kuranui	....	Ruatapu-wahine
Rakai-hiku-roa	....	Rua-rauhanga
Tu-purupuru		
Te-Rangi-tuehu	....	Rakai-te-kura
Hine-ao	....	Te Rangi-taumaha
Huhuti	....	Te Whatu-i-apiti
Hika-wera	....	Te Uira-i-waho
Waka-pakaru	....	Ruru-a-rau
<div style="display: flex; justify-content: space-around; align-items: flex-start; margin-top: 10px;"> <div style="text-align: center;"> <div style="border-top: 1px solid black; width: 100%; margin-bottom: 5px;"></div> <div style="display: flex; justify-content: space-between;"> <div style="width: 30%;"> <p>Tuku</p> </div> <div style="width: 35%;"> <p>Taura</p> <p>Te-hiki-ora</p> <p>Te Pakinga</p> <p>Te Uira</p> <p>Maniapoto</p> </div> <div style="width: 30%;"> <p>Te Umu-tao-whare</p> <p>Te-Wai-awanga</p> <p>Pakapaka</p> <p>Te Aria</p> <p>Nga-rangi-o-ue</p> </div> </div> </div> </div>		

The reason why Te Uira and Te Aria were pledged to each other is expressed in the Maori words, "*He ihu to mai no te po.*" By reference to the table given above it will be seen that the boy and girl were both descended from Waka-pakaru. Their union would have united two lines from a common ancestor.

When Te Uira reached a marriageable age she was taken to wife by Tumu of Ngati-Rangi-Ita. When Ngati-Kahungunu heard of it they sent a *taua* to avenge the insult. With the war-party were Hae-mania, Pakapaka, Tareahi, Te Mata-tohi-kura and other chiefs. When they came to Taupo they did not go and fight the tribe that had

transgressed, but attacked the people of Ue-marō-rangi, and killed a man named Kiki-tara. The *taua* then passed on to Motu-tere, but did not fight any one there. They next turned back to Here-taunga, (Hastings), and passing Hatepe on the way they killed a man named Taupo. This man was married to a woman of this place (Taupo), but his children were with the *taua*, with the Ngati-Hine-pare section of it under Te Mata-tohi-kura and his companions. Taupo was killed by a party belonging to Te Whatu-i-apiti, who were travelling in front. As soon as Te Mata-tohi-kura knew that Taupo was dead, with one blow of his *taiaha* he killed the man who had done it. A daughter of Taupo named Kahu thought she ought to go and tell her elder relative, Te Heuheu, about the death of her father. She went on towards Wai-marino [an old *pa* near the present Korohe], and as she got close to the *kainga* she sang a song as she went. A younger brother of Kikitara was in the *pa* with some others and heard the song, and they judged that some disaster by a war-party was the cause of it. This is the song that Kahu sung:—

Whakaarahia mai te marama i te pae.
Kihai ra taua i roko kakahi ake
Ka taurua taua e
Me kowai hoki to taua tangata
Mana taua e tiki mai
E wewete taku mate
Ka ea ki te Ao-tu-roa i.

The moon is rising over the horizon.
We are not able to uplift the weapons of war
We have waited long.
Who indeed is our man, who will help us?
Who will release me from my affliction
And avenge me in this world of light?

This song is a fragment of the one printed on page 229 of Nga Moteatea.

The woman stopped there, and one of the men said, "You remain here and one of us will go on to Te Heuheu at Te Rapa."* The man went on, and when he arrived at Te Rapa he said to Te Heuheu, "I have come to tell you that Kahu came to us with a story of trouble caused by a *taua*, and she asks for vengeance to be taken for the deaths of Taupo and Kikitara." Immediate orders were given for a party of Tuharetoa to get afloat. They went on and took two *pas* belonging to Ngati-Kahungunu named Te Toro-papa and Tahau [these *pas* were near the present site of Te Haroto on the Napier-Taupo road], and the next morning a battle was fought, which was called Te Kupenga.

* Te Rapa is at the extreme south end of Lake Taupo, and here it was that Te Heuheu mentioned above, with many of his people, was overwhelmed by a landslide in 1845.

In this way the deaths of the two men were avenged. After the battle Te Heuheu and his party of Tuharetoa returned to Taupo.

After this a party of Ngati-Maru came along to take payment for the deaths of Pa-taua, Wahine-iti and Te Hau-o-Taranaki. They laid siege to Whakatarā, and the *pa* was taken, but I am not able to say who were killed or who were taken captive; I know that some were captured, but I do not know their names. Not long after Ngati-Maru came again and besieged Motu-o-puhi at Roto-a-Ira Lake.

The *pa* was taken and Ngati-Tuharetoa were badly beaten. Te Whare-rangi, the head chief of Roto-a-Ira, was killed. [In "Polynesian Journal," Vol. XVIII., page 166, this fight is mentioned], Motu-o-Puhi fell because Ngati-Maru had a gun there, for up to this time no one had seen a gun in Taupo. In all the fighting of Ngati-Tuharetoa, Maori weapons only were used; Ngati-Maru had a gun, but although Tuharetoa had no gun there fell of Ngati-Maru by Maori weapons the chiefs Te Kuauau and Tai-tanguru. Of Ngati-Tuharetoa, Pahupahu and other chiefs were killed with the gun. Ngati-Maru went on, but came back again and attacked Whakatarā, which had been rebuilt. They had one gun, but the people in the *pa* had none. Kauwai was shot with that gun as he came out of the *pa*. He was one of the chiefs, but there were also in the *pa*, Te Heuheu, Te Riu-pawhara and Te Ra-ka-tō.

One day a man of the *tauu* came close alongside and turned his posterior towards the *pa*, saying as he did so, "Here is the house of the dart of Te Riu-pawhara." While he was in that position, stooping down, Riu-pawhara launched his dart at the man and killed him. The point of the dart was made of *kapara* (resinous *Rimu*), and the shaft of *manuka* (*Leptospermum Scoparium*).

If a man was severely wounded with a piece of *kapara* he could not recover.

Te Riu-pawhara got possession of the gun belonging to the *tauu* through the action of a man of the *tauu* who was related to him. This man came to the *pa* one night and Te Riu asked him about the gun and who had charge of it. The man replied that it was in charge of his friend. Te Riu then asked if it were possible to obtain possession of it. The man agreed to try and take the gun when his friend was overcome with sleep and give it to Te Riu. Te Riu told him that he would stand guard at the entrance of the *pa* and would wait for him. That night when the guardian of the gun was fast asleep it was quietly abstracted and taken over to Te Riu-pawhara. The man who stole the gun did not return to his party, but remained in the *pa*. He was unable to steal the cartridges for the man had them rolled up in his garments.

The loss of the gun caused the *tauu* to return. They came back again some time later, but in the meantime all Ngati-Tuharetoa had obtained guns, powder and bullets from Tapsall [an early settler] at

Maketu, to whom they paid a large quantity of *muka* [hand-dressed flax].

At this time the whole of Ngati-Tuharetoa assembled on the island of Motu-taiko, in Lake Taupo, which was covered with men. Ngati-Maru came along with their chiefs Te Arakai, Te Whare-marumaru, Te Tioro and others to avenge the deaths of Te Kuauau and Taitanguru who were slain at Pukawa, near the south end of the lake. The Ngati-Maru *tau* attacked and killed some of Ngati-Tahu and took others captive, and then came on to Taupo armed with plenty of guns, powder and bullets.

They thought that Ngati-Tuharetoa were still without guns and ammunition and long-handled hatchets for killing men. When they came to Lake Taupo all the men along the shore of the lake assembled at Motu-taiko, island, while the *ope* of Ngati-Maru travelled along the edge of the lake to Motutere. They were seen from the island passing along and hiding the ground with their numbers, armed with guns, for the purpose of killing Ngati-Tuharetoa. As soon as they were seen two canoes put off from Motu-taiko, filled with warriors, to get a closer view of the enemy, and to estimate the chances of a fight. As the invaders went on towards Wai-te-toko the canoes kept pace with them.

Te Riu-pawhara crouched in the bow of one of the canoes with a gun. He fired and two men fell dead. This gun was the one that was stolen at Whaka-tara, and it was named 'Te Haware.' The *ope* reached Tokaanu, at the south end of the lake, and slept there, and Tuharetoa went on in the night from Motu-taiko to Wai-tahanui, on the south side of the lake. In the morning the *ope* left Tokaanu by way of Te Ponanga. When Tuharetoa reached Tokaanu they sent on their *atua*, Rongomai.* It was the *tohunga* Pahau who sent on the *atua*. He went in full view of the whole of Tuharetoa towards the Ponanga, the track by which Ngati-Maru were travelling. When over Roto-a-Ira it burst with a terrific crash and did not return. If it had returned it would have been a bad omen for Ngati-Tuharetoa, but as he alighted with a crash near Ngati-Maru it was taken by all Ngati-Tuharetoa as an omen of the very best kind for them. As soon as the sun began to shine, spies were sent over Te Ponanga to find out the place where Ngati-Maru were encamped. They were found at Pare-aka [a *pa* on the edge of Roto-a-Ira] preparing fern root as provision for their travels back to Hau-raki.

They were also destroying the *pa* of Motu-o-puhi, which they had taken on a previous visit. The spies returned to their leaders with the information they had gleamed.

* Rongomai was a tribal god of Ngati-Tuharetoa, and he appeared to them as a shooting star. In "Polynesian Journal," Vol. XI., page 66, there is an interesting reference to an incident like the above.

The warriors were very rash and impetuous for the weapons of Tuharetoa were guns. Before long the sound of the guns was heard and men fell. Down went Te Arakai and Tioro and Te Whare-maru-maru. With the slaughter of their chiefs the rest of Ngati-Marū fled. They were badly beaten at this fight at Pare-aka, and it is doubtful if there were any survivors.

Sometime after a *tauā* came in from the Waikato, under Te Hera, to get satisfaction for the deaths of Te Whare-marumaru and Tioro, but there was no fighting.

Ngati-Tuharetoa was engaged in fighting both before and after the above, as at Puke-namu, Whanganui, where Te Popo and others were killed. I do not know the reason of this fight with Ati-awa of Taranaki, but Ati-awa were beaten. Ati-awa chiefs killed were, Te One-mihi and Makere. Of Ngati-Tuharetoa Te Popo, Taha-wai and Tawhana were killed. ["Polynesian Journal," Vol. XIX., pages 50—55, gives the details of this fight. It also says that Ngati-Tuharetoa were beaten.] Then there was fighting at Kapiti. Tuharetoa, Mania-poto and Ngati-Raukawa against Ati-awa. In this battle Te Tupe-o-Tu and Te Hau-te-horo, of Ati-awa, and Te Naeroa, a brother of Te Heuheu, and Tama-reia, a son of Te Rangi-tua-matotoru, were killed.

Ngati-Tuharetoa also had some fighting at Here-taunga, but I am not clear on the cause of it. There was fighting at Wai-pohue, Ara-tipi, Roto-a-tara, Puke-nui and Kai-uku.*

THE TANIWHA, HORO-MATANGI.

It was during this fighting that Pa-hika-ure and Kai-arero came into our possession. The blame of my ignorance about these fights rests with me. If I had asked my teachers they would have told me. My teachers were: Te Ra-ka-tō, Hona Hape, Haimona and Hakaraia Te Wheo.

Hakaraia Te Wheo was a grandson of Te Taniwha, whose other name was Te Ihi. On one occasion Te Ihi went out to Horo-matangi [a reef in Taupo Lake, about five miles out from Hatepe, and the supposed home of a *taniwha* of the same name]. Te Ihi remained at his usual dwelling place for some time after his visit to Horo-matangi, but on one occasion when the *inanga* fish nets were taken out in canoes to the reef for the purpose of catching *inanga*, Te Ihi went with the party. As the others were busy with the nets they did not see Te Ihi enter the water.

When the others took notice they saw his garments lying in a heap in the canoe, but no sign of Te Ihi, so they supposed he had been taken

* Details of these fights can be found in the "Polynesian Journals," Vol. IX. and Vol. XXIV.

by Horo-matangi. He was away for three days, and then he came ashore and stopped there. Any time after this if a canoe went near Horo-matangi he would get very angry. If Hakaraia Te Wheo was one of those on board he would pluck one of the hairs of his head and cast it into the waters, and the anger of Horo-matangi would subside.* His anger would show by the sudden boiling of the water, the canoe would be held immovable, and the gravel of the bottom would be stirred up by the swirling waters. The destruction of the canoe and all on board was certain, unless there was someone on the canoe with *māna* to appease the *taniwha* and to save men and canoe.

POWERS OF THE TOHUNGA.

In the days of long ago the man who held strictly to the customs of the Maori was *tapu* and had great *māna*.

In those days the seat or resting place of a *tohunga* would not be occupied by another person without some very special reason; or the *tohunga* would cause his death for his presumption. Another form of this *tapu* was seen when a man stole food belonging to a *tohunga*.

He would be taken by the god Te Ririo to Tongariro mountain and there changed into the form of the god. But by the art of the *tohunga* the man could be brought back. When he came back he would have the appearance of a ghost, but by continued *karakia* or incantations of the *tohunga* he would after a time resume the appearance of a healthy man.

The *tohunga* in olden days could call to the winds to come forth for rain, for lightning and thunder, and they would come at his word, or on the other hand cease at his command. If a man was bewitched the *tohunga* could save him. A *tohunga* by his charms could turn the love of a woman from one man to another. There were many other things they were able to do when the Maori people were a *tapu* race.

Now they have become altogether common for the Pakeha customs are superseding the customs of the Maori. The Pakeha and his God are not under restriction like the Maori and his gods; like Rongomai and Itu-pawa, Te Ririo and Takaka and their innumerable multitudes. There are many other things the Maoris of old were able to do, but I am not able to tell about them.

THE STORY OF KOPEKE AND FISHING RIGHTS.

This man Kopeke was descended from Runuku. His *pa* was called Tu-tete. It was on the western side of Owaha, between the hill and the lake. He lived there with some of his people Ngati-Kurapoto.

On one occasion he noticed some shags going away out on the lake, and as it was summer time he knew that the shags would be seeking

* See another instance of a similar use of a hair.—This 'Journal,' Vol. XXVI., p. 118.—EDITOR.

food for their partners and their young. Kopeke saw that the shags came out from the river Hine-maiai and flew well out on the lake and alighted. They returned to the river and then back again to the lake and continued their movements until evening.

By this time Kopeke understood that there must be a shallow spot out in the lake where the shags could get fish. On another occasion Kopeke went to his post of observation and carefully watched the operations of the birds. This time the male and female shags were flying together for the young ones were grown. Kopeke was now certain of the existence of the bank out in the lake. That night he said to his people, "To-morrow we will go out on the lake and look at the work of the shags." Very early in the morning some of the people went to Kopeke's post of observation to watch the shags. They had to be there early for the shag is a very early riser. The lake was very calm and the morning clear, so the men were able to watch the birds as they flew out in pairs. Those who went out in the canoes were told to watch carefully for any sign of shallow water.

As they paddled out they saw a shallow spot with a big rock at the end of it. The rock was named Pōpoia-nga-oheohe. This place was a portion of the house of Horo-matangi the *taniwha*. That is to say the roof of it. The net was tried once and the canoe was filled with *kokopu* (*Galaxias fasciatus*). There was no *inanga* (*Galaxias attenuatus*) at this spot, only *kokopu*, and it has been so from that time until now.

The fishing places for net fishing that Kopeke had before the discovery of the roof of the house of Horo-matangi were, Nga-parengarua, Te Rimu, Te Hohonu, Raranga-wairua, Tini and Te Pupu-rakau.

[The story of Kopeke is interesting for several reasons. The time of the story is approximately 1550, for Kopeke was a contemporary of Tu-wharetoa, who was the eighth in descent from Tama-te-kapua, captain of the 'Arawa.' It shows how in that early period the Taupo Lake had been well explored for the location of suitable fishing grounds. The list of places given, where they were accustomed to fish prior to the Kopeke's discovery, are the names of places out in the lake to the north and west of the Hine-maiai river, where, until the lake was stocked with trout, the descendants of Kopeke were accustomed to get some of their daily food. The story shows how a fishing right was first acquired and how it was passed on.]

All these places were fished with a net for *inanga* where possible, and where it was a little deeper the *pouraka* was used. These fishing places were known to our ancestors, and they descended to the present time through Tua-takama and his descendants Taha, Te Tarehu and others, but Te Tahuna belonged to Kopeke. From this arose the proverb, "*Te ika i te marino, ma te tini, ma te mano; te ika i te au, ma*

Kopeke anake." (The fish in calm water are for everybody; the fish in the current are for Kopeke.) The explanation of this proverb is:—"The fish in calm water being for everybody means the *inanga*, which were caught on all the fishing grounds [mentioned above]. After the finding of Te Tahuna, Kopeke reserved the *kokopu* found there for himself. The word *au* is applied to the open sea, and we speak of "*Te au titi o te moana o Taupo.*" We also speak of the stream of the Waikato through the middle of the lake. In another place we speak of Te Tahuna being in the *au* or current of the Waikato."

A STORY ABOUT A MAN NAMED TE KAKE.

This man married two women. One of them was a woman of Ngati-Tuataka, and the other from Ngati-Te-Rangi-ita. These women had a very grievous quarrel among themselves, which so enraged the man that he arose and struck the Ngati-Rangi-ita woman. This woman was a sister of Te Waka-iti, and as soon as she could get away she went and told her brother about the quarrel; falsely stating that he had been cursed by the other wife. She was asked for the reason of the curse, and she replied that it was for no reason whatever. The mere mention of a curse was sufficient to place a *taua* on the canoes.

The people who assembled for the *taua* were Ngati-Rangi-ita, Ngati-Rua and Ngati-Hine-mihi, all who were under the *māna* of Te Waka-iti.

Te Waka made up his mind to take all the land belonging to the tribe of Te Kake for himself as payment for the curse. The *taua* called in at Motu-tere and picked up Ngati-Rangi-ita of that place, and then paddled on to Hine-maiai and landed there. Meremere was living at Hine-maiai at that time, and when he saw the canoe enter the river he hurried off to guard the grave of Te Wai-aromea from being despoiled by the *taua*. The men of the place took refuge in their *pa*, Karanga-wairua. The men of the *taua* spread out on both sides of the river and began to pluck up the *kumara* in the plantations. The names of the plantations were: Te Ranga-a-te-wahine, Te Rau-tawhiri, Te Hope, Kaingaroa, Roimata-nui, Te Pirau, Kauae-ranga, Ngotengote, Te Meremere and Po-tahi. Seeing the destruction of their *kumara* the men of the *pa* began to bestir themselves. Two of them, Te Paka-waiwai and Taua-iti recited their charms and then went outside the *pa*. The people of the *pa* assembled on the level space just outside the palisading of the *pa*, while the two warriors climbed up to Pare-tauhinu. As soon as they arrived they called out in lamentation, but the *taua* busily engaged in eating *kumara*, did not hear them [but as soon as they were seen] the *taua* rose as one man and followed them to Pare-tauhinu. The men of the *pa* came forth

and the fight commenced by each man singling out an opponent. 'Taha rushed at Pakiuru and Pakiuru struck with his *taiaha*. Taha guarded with his *tokotoko*, and in return struck and wounded Pakiuru so severely that he fell. His fall was the signal for the retreat of Ngati-Rangi-ita, for he was one of their chiefs. The *taua* was pursued, and a running fight took place. Te Wai-aromea's grave was reached, where Meremere was, and he interposed and stopped the fight. If it had not been for Meremere Te Waka-iti and all his canoes would have been taken. On the other hand; if the men of the *pa* had fallen they and all their land would have passed under the *māna* of Te Waka-iti.

This brings me to the end of the story of the fighting of Ngati-Tuharetoa within the boundaries of Taupo and outside of it. We have now reached the time of the introduction of the Christian Faith among the Taupo tribes.

THE END.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the new rooms immediately after the Annual Meeting on the 27th March, when the following members were present: The President, Messrs. M. Fraser, P. White, G. H. Bullard, W. L. Newman, and W. W. Smith. An apology was received from Mr. J. B. Roy.

Correspondence was read and dealt with. Votes of thanks to Sir J. G. Ward for maps supplied from the General Survey Department, and to the Education Board, New Plymouth, for finding house room for the library at the Technical College for many years past. Six members were struck off the roll for non-payment of subscriptions. The death of Mr. F. J. Green was reported.

A list of books, etc., received since last meeting, was read, and also the titles of the following papers received for the 'Journal':—

Moeava, the Paumotu Conqueror. By Rev. Père H. Audran.

Les Hiva et les Tava. By Rev. Père H. Audran

Napuka Island. By Rev. Père H. Audran

Raivavai Island. By Prof. J. Macmillan Brown

THE LAND OF TARA AND THEY WHO SETTLED IT.

THE STORY OF THE OCCUPATION OF TE WHANGA-NUI-A-TARA
(THE GREAT HARBOUR OF TARA) OR PORT NICHOLSON,
BY THE MAORI.

BY ELSDON BEST.

PART III.

(Continued from page 25, Vol. XXVII.)

NGATI-IRA remained at Nga Whakatatara for some time after the above fight, but made preparations to continue their march to Wai-rarapa, as by collecting provisions for the journey. Their descendants state that the above described defeat of Rangitane, Ngati-Awa, and Ngati-Mahanga was never avenged.

The *pa* of Nga Whakatatara is known as Otatara locally. But few signs of earthworks are now seen there, except innumerable hut sites on the slopes of the hill. It has been a large settlement and must have been occupied by a very large number of people. The earthwork defences of another old fort still exist, about three quarters of a mile from the bridge below Otatara. When the Rangitane people first arrived in this district, they found the Ngati-Mamoe tribe in occupation of the Karaka-nui *pa*, or rather a section of that tribe known as Te Koau-pari. This place was situated on a hill westward of the inner harbour (or Port Ahuriri, Te Whanga-nui-a-Orotu, so named after a Mamoe chief). At the time of the arrival of Ngati-Ira at Heretaunga, the Puketapu *pa* is said to have been occupied by some of the Kahungunu tribe.

Another account of the sojourn of Ngati-Ira at Otatara states that the Puketapu *pa* had two *tihi* or hill tops within its defences, and, at that time one of these was occupied by the chief Kourā and his followers, the other by Manuruhi and his people. Koura led his followers against Ngati-Ira at Otatara, but this force was defeated, and pursued by Ngati-Ira. The two fought at Maraekakaho, inland

of Hastings, under Puketapu. Manuruhi, who took no part in the fight, called down from the hill fort:— "*Koura E ! Unuhia ! E kore e taea He uru ngaherehere.*" (O Koura ! Withdraw ! You cannot prevail. They are as numerous as trees in a forest). Then Koura replied:— "*E ta ! Nawai te koura ka kai ki roto ki tapui e kore e taea te whakaunui ina ia koe e kai kanohi mai.*" (O man ! After the crayfish has eaten the bait in a lobster pot he cannot withdraw, as you merely look on).

In this remark, Koura, who knew that his time had come, made pun on his own name (*koura*—crayfish) prior to lifting the last trap that leads to the spirit world. (*Tapui* is a term sometimes used to denote a *pouraka*, or pot trap for taking crayfish. It is a descriptive name for such, not a specific one. It is also employed as a verb). So died Koura of Puketapu.

Te Whakumu, of the children of Ira the Heart Eater, now said:—"Our sun has now set ; let us be moving." For he knew that the Heretaunga tribes would combine to expel Ngati-Ira from the district, hence he and his people resolved to march south to Wai-rarapa by way of Wai-marama, on the coast south of Cape Kidnappers, ere they were attacked by superior forces. They choose the coast route because fuller supplies of food could be obtained from the sea than from the forests of the interior.

A party of Kahungunu and Rangitane pursued or followed Ngati-Ira as far as Pourere, but the Sons of Ira had passed on. Then Rangitane sent word forward to their tribesmen living at Wai-rarapa to attack Ngati-Ira. The message was despatched by one Pou-orongo, a Rangitane chief.

Rangitane of Wai-rarapa had three fortified positions in the Whareama district, viz.:—Te Upoko-o-Rakai-tauheke, Nga Wahine-potae, and Oruhi, the latter being near the mouth of the river. The Rangitane folk assembled at these forts from Kahu-mingi, Tauweru, Wainui-oru and other places.

Ngati-Ira, on arriving at the Whareama river camped at Wai-mimiha, and demanded the use of canoes to ferry them across the stream. These were refused by the local people, hence the invaders had resort to a stratagem in order to secure them. They sent a number of their women to the bank of the river, there to perform a *haka* or posture dance to attract the local folk. It did so, and some of the latter entered canoes and crossed the river to obtain a closer view of a fine performance. The women withdrew somewhat from the bank, but continued their efforts, whereupon those in canoes followed them, leaving their canoes. A party of Ngati-Ira now dashed forward and secured four canoes, the former occupants of which had to swim back to the south side of the river. Ngati-Ira now crossed their whole force to the south side, and they were a numerous people, hence the oft heard expression:— "*Tena, tera a Ngati-Ira te haere na i uti*"

he te mea tera he tere pekehā i te moana." (Behold, Ngati-Ira are moving about on the land like a flock of *pekehā* on the Ocean.)

Now the news of the invading party had reached all parts and caused much fear. People living on open lands fled to the forests of the interior, driven by fear. They built or renovated forts to withstand Te Whakumu and his party. One such was the *pa* of Rakai-tauheke that was situated inland of Whareama to intercept the invaders if they took the inland track to Wai-rarapa, the track passing over the ascent of Ihu-tu. A party of the Rangitane and Whatu-mamoe clans assembled in that fort to repel the enemy.

One of the forts, Nga Wahine-potae, was on the range east of the Manga-pakia stream, and Te Upoko was at no great distance from it. The Oruhi *pa* was situated on a small hill at the mouth of the Whare-ama river. Yet another fort, a larger one, was Take-whenua, situated at Tupapaku-rua on the track to Maungarake (near Masterton). Oruhi and Take-whenua were really old fortified positions, so also was Nga Wahine-potae, which belonged to Ngati-Wairehu and Ngati-Takawa. Whata was the chief of these two clans, he after whom Te Kai-hinaki-a-Whata at Te Waipukurau, Heretaunga district, was named. Te Upoko-o-Rakai-tauheke was a newly built fort. Enough; you are now clear in regard to these things.

You have seen that Te Whakumu and his band reached Whareama and that all crossed the river to the south side. Then Oruhi was attacked, and, ere long, the place was taken, at night, and the chiefs, Te Poki, Kaikore, Te Whatu-rakau and Hau-taruke were slain. Many fled to Take-whenua, at Tupapaku-rua, already mentioned by me.

Ngati-Ira remained for some time at Oruhi, collecting food supplies, products of the ocean, as also fern root. Some of the prisoners taken by Ngati-Ira said to their captors:—"Inland of Whareama are two fortified places awaiting you, the fame of your victorious march having reached them, the *pa* of Rakai-tauheke and Nga Wahine-potae. Another place that lurks for you is Take-whenua, beyond yonder range; at these places the warriors of this coast await you."

Te Honoiti reported to Te Whakumu:—"We have now a supply of food products prepared; what is our course?"

Te Whakumu remarked to Te Honoiti, and to all Ngati-Ira:—"The mind ponders over the reports of our prisoners, of how people await us in fortified positions to bar our march and to test your courage famed from Heretaunga even unto these parts. Now should we avoid the two forts, then Rangitane and Mamoe will say—'Why did they avoid us? Lo, we now have them in our power.' That is what they will say of our action, hence I propose that we divide our force, four hundred to Nga Wahine-potae and four hundred to the

Pa of Rakai-tauheke, let both forces attack. Inasmuch as they will have heard that we have avoided those two places in our march, the people will have scattered, and the attacking force will easily succeed. Let some remain here to protect the women and children while we march to the two forts."

The two forces divided, one advanced southward of Whareama, the other by way of the north eastern side of Whareama, and, as they drew near to the Pa of Rakai-tauheke, camped to await the arrival of the other party at their objective. When the force marching by Mangapakia (a stream) arrived at Papa-kowhai, below the ascent of Ihupiri it camped to await daylight. At dawn the forts were surrounded and assaulted. Two persons, a man and women, were captured outside, they were Kapukapu and Hine-whiri, of the Pa of Rakai-tauheke.

The prisoners were questioned:—"What are the folk in the forts doing?"

The reply was:—"The people have returned to their homes inland and out in the open country, to their women and children."

Again were they questioned:—"What about those of Nga-Wahine-potae?"

"They have acted in like manner."

Now Kapukapu and Hine-whiri thought that the attackers were a party of another clan of Rangitane, hence did Kapukapu enquire:—"Has the invading force of Te Whakumu and Ngati-Ira passed by way of Tupaku-rua?"

An invader replied:—"This is the army of Te Whakumu of which you speak."

The eyes of the captive glanced wildly, as he thought of escape. Te Hono-iti, reading his design, said:—"Do not run, lest you be slain. Remain quiet that you may retain life."

As dawn reddened the heavens the Pa of Rakai-tauheke was assaulted, and the chief of that name was slain. It is said that many persons were there slain, the majority being men. The head of Rakai-tauheke was carried away because he was a good looking man; it is said that he was a person of very fine appearance; hence his head was taken to be shown to Ngati-Ira.

As this fort fell, the other, Nga-Wahine-potae, was being destroyed by fire. As in the other case, there were not many people in the latter; most of them were inland, up the Mangapakia valley. A force of Ngati-Ira was lurking there, camped on the bank of the stream, while others attacked the fort.

The different forces returned to the main body at Oruhi, where Te Whakumu remarked:—"Enough! Release the captives taken at Nga-Wahine-potae and the Pa of Rakai-tauheke; let them depart. Hence all prisoners were released. Te Whakumu said to Kapukapu

and the other captives :—" Go ! Tell Rangitane and other clans to keep clear of my path by way of Tupapaku-rua. I am going to Potakakura-tawhiti, to Te Wharaunga-o-kena, to my elders Te Whakamana and Te Rerewa. I did not come hither to slay people ; persons have been slain by me as I came merely that my road might be cleared for me. I raided inland of Whareama to avert an attack, for it had been said that fear caused my party to avoid Tupapaku-rua, such was the cause of my attack on Nga Wahine-potae and the Pa of Rakai-tauheke. Now go ; turn not your eyes behind you, go direct and keep away from my paths."

So Kapukapu and his companions, men, women and children, in number two hundred and upwards, departed and went their way.

Great was the joy of these captives at having been released to return to their homes. And, as they left, Kapukapu and Te Whao said :—" Farewell ! We will go to Take-whenua and there deliver your message. Should it be agreed to, we will return to you. If they do not consent, then we shall return to Puketoi, inland of Whareama, and Mataikona, and Owahanga." Puketoi is the name of a range.

For two nights the party of Ngati-Ira awaited the arrival of Kapukapu and Te Whao, but they did not return. Then said Te Whakumu to Te Honoiti. " Let us rise and go." So they started, and, as they came near to Take-whenua, a voice from the fort was heard :—" *Aue ki au ! E koro ma, e ! Te takoto kino mai ra i ro o Whareama, ei !*" Such was the greeting of the women of the place, a greeting for the people slain at the forts of Whareama.

Before the marching force emerged from the *putaanga* (place where a track passes from a forest out into open country) Te Whakumu said :—" Let us advance in file ; one hundred men as an advance guard, then a hundred women. When these are well advanced let another hundred men proceed, to be followed at some distance by a hundred women, until all are on the move, the rear guard to be composed of four hundred men." Such were the instructions of Te Whakumu to Ngati-Ira.

The people within the fort waited to see the rear end of the marching force, but when the shades of evening fell the invaders were still passing. Then the folk of Take-whenua said :—" True indeed is the success of this people whose fame has reached us, inasmuch as in numbers they are like the trees of the forest." And fear came upon the folk within Take-whenua. No man moved, nought was heard save the voices of women wailing for the dead who had fallen at Oruhi, at the Pa of Rakai-tauheke, at Nga Wahine-potae.

When Ngati-Ira reached Wainui-oru, Kapukapu and Te Whao came to their camp and stated that their errand had been a fruitless one, their people would not abstain from hostilities :—" Men and

women have but one thought, to come forth and attack you, O Ngati Ira! But, when they saw the marching column streaming past until nightfall, then the warlike desires of the men of Take-whenua were subdued by the never lessening procession. And so that is over, and you may now advance to the vale of Wai-rarapa; there is no obstacle before you. All the people are assembled at Potaka-kura-tawhiti where the news of your advance caused them to congregate. When you arrive at Maungarake, halt there and despatch a messenger to your elders dwelling within Potaka, that they may know it is you.

"It is well" said Te Whakumu. "And I think it were well that you two remain with us, and act as messengers for me, to proceed to Potaka."

This was agreed to, and when the force reached the summit of Maungarake, whence the eye swept Wai-rarapa even from the ocean to the head of the valley, it halted there, and Te Whao and his companion were despatched on their errand.

On their arrival at Potaka-kura-tawhiti, they found there the chiefs Te Whakamana and Te Rerewa, with their people. The first chief addressed the messengers:— "*Inu tai?*"*

Kapukapu replied:— "It is Te Whakumu! The travelling party is that of Te Whakumu."

Said Te Whakamana:— "*E Kapu! Hokia ano.*" (O Kapu! Repeat it.)

Again Kapukapu cried:— "It is Te Whakumu. The travelling party of Ira is that of Te Whakumu, offspring of Tu-tapora."

The younger brothers of Te Whakamana and their sister were despatched to bear food to Te Whakumu; the food carriers numbering fifty twice told. These were the persons sent to Maungarake apart from the carriers whose names do not signify. The food supplies so presented were dried *korau* and sweet potatoes, *piharua* (lampreys), dried eels, fish and *paua* (a shellfish, *Haliotis*), crayfish, *whinau* cakes, preserved whitebait and foods preserved in fat. Such were the foods.

After these happenings, Hine-tu-wawe, sister of Te Whakamana, said to Te Whakumu:— "O Son! Let us proceed to the plaza of your elders and young relatives, to set their minds at rest in regard to yourself, you, whose fame has preceded you like a forest fire as you advanced, slaying Rangitane, Ngati-Awa and Ngati-Mahanga. No survivors stood before you as you marched down the coast. But now, cease this man-slaying, or where shall you find a shelter from the winds?"

* A singular ceremonial interrogative, now obsolete. It was put by a person of rank to an approaching messenger, perhaps only when the latter seemed to be the bearer of important news.

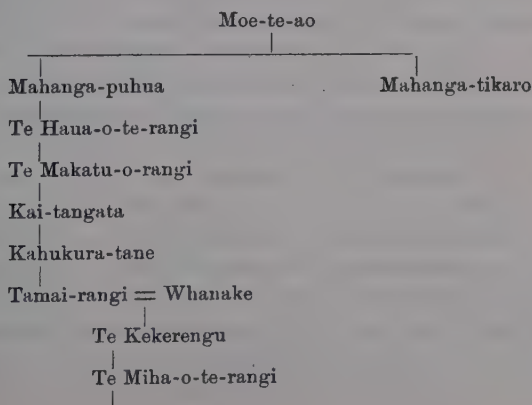
Replied Te Whakumu:—“O woman! Your words are true. I now refrain; I did but ward off blows directed at me; Had I not warded off blows aimed at me, then truly I would not have seen you.”

Te Whakumu then agreed that they should proceed to Potaka, adding:—“The tree you see yonder has hitherto been simply a *rata* tree; let it henceforth be known as the Rata of Te Whakumu.”

The force arrived at Potaka, where Te Whakumu married Hine-purangi, one of the principal chieftainesses of Wai-rarapa of those days.

Ngati-Ira then settled at Potaka, near Otaraia, and at Te Kawakawa on the shores of Palliser Bay. They gradually increased in numbers until they became an important tribe, though they do not appear to have extended their settlements far up the Wai-rarapa district, but moved along the coast and occupied the shores of the Great Harbour of Tara (Port Nicholson). This movement seems to have been largely one of peaceful penetration and intermarriage, so that, ere Cook visited these shores, the descendants of Ira had imposed their own tribal name on the mixed population of this district. In the nineteenth century the tribal name extended as far as Pukerua, north of Porirua harbour, beyond which lay the lands of the Mua-upoko tribe.

It has been said that one Mahanga-puhua was the leader of one party of Ngati-Ira from the north, but it is hardly probable, for he was a descendant of Tara. His mother, Moe-te-ao, was the eponymic ancestress of the sub-tribe Ngati-Moe of Wai-rarapa, at which place Mahanga-puhua and his twin brother were born. The birth of Mahanga-tikaro was a difficult one, hence the mother was conveyed to the sacred place called the Toko-a-Hine-moko, where a singular rite was performed over her. She was then taken to Te Wao-kai-rangi, where the second child was born, wherefor that place has ever since been known as Nga Mahanga, or ‘The Twins.’



Hui
|
Heemi
|
Wehirangi (a child in 1911).

Mahanga-puhua became an important chief of the Great Harbour of Tara and Porirua districts, his *māna* extending to Otaki. He died at Whetu-matarau, and his remains were laid with those of his forbears in the Wharekohu cave at Kapiti Island, where there is a place named Te Taumata-o-Mahanga-puhua. His brother lived at Wai-rarapa.

NGATI-IRA ATTACKED AT PORIRUA AND THE HARBOUR OF TARA.

About the middle of the eighteenth century a chief of Ngati-Ira named Kainga-kiore (also known as Kiore) was living in this district. At that time a feud was in progress between Ngati-Ira on the one side, and Mua-upoko and Rangitane on the other. This would be the division of Rangitane living in the Rangitikei district. A party of these northern folk under Tamahao attacked Ngati-Ira and suffered defeat. Tamahao called out to Kiore:—"O Kiore! Let one of our children be spared."

Tu-kaiora
|
Te Moana = Rakai-mahiti
|
Kainga-kiore
|
Te Whakahe
|
Taurae
|
Pito
|
Mangu
|
Hiko
|
Ani Hiko
.....

Kiore replied:—"None shall survive, lest he develop into an *ake rau tangi*" (a tree of the wood of which weapons were made). The meaning is obvious.

Now the child of Tamahao, Poki, was at home at this time. When he grew up, and had learned the use of arms, Tamahao said to him:—"Ki te pona mai to papa ki a koe, kia mate i a koe." (By this he meant that, should the young man—in any future fight—have Kiore at his mercy, and should the latter crave mercy, he was to disregard the appeal and slay him. The above curious use of the word *pona* (a knot) suggests the idea that it is a survival of the practice of transmitting messages by means of knotted cords, which was at one time apparently a Polynesian custom.)

A force of Rangitane and Mua-upoko marched down the coast and attacked and defeated Ngati-Ira at Te Pourewa. These raiders then attacked Paua-tahanui (called Pahautanui by us), where Ngati-Ira and Ngati-Kai-tangata were defeated. Coming on to Papa-kowhai (site of an old time hamlet, on section 103, between the Porirua and Paremata railway stations) they killed more of Ngati-Ira. The survivors fled to the Harbour of Tara, and all Ngati-Ira now retired to Matiu, or Somes Island, an old sanctuary of the local tribes.

Kiore remarked to Te Rangi-aukaha, chief of Ngati-Kaitangata, a local clan :—" I thought that you bore an appropriate name. Not so ; it is a name given to no purpose." The meaning of this remark seems to hinge on the last part of Te Rangi-aukaha's name (*kaha* = strong), Kiore being disappointed with his prowess in battle.

The answer of Te Rangi-aukaha to this jibe is essentially a Maori one, and a difficult passage to render into English. "*Waiho ra kia tauwha te rangi ki tua, koi tatai noa Autahi i te tau, ka ngaro te Huihui o Matariki.*" It seems to imply that, under certain circumstances, discretion is the better part of valour.

The enemy force now appeared, advancing, thirty twice told, but the bulk of that force had been left behind in the gully at Te Puarere, where it now lay. Kiore said :—" This is the force of which we have heard ; let us go to the mainland, that man may perform his work in daylight."

Those who had fled hither to the island interposed :—" O Kiore ! Let us remain here, that we may have the sea to act as a defensive stockade for us."

Kiore replied :—" O ! Let the *kiore* (rat) of Rakai-mahiti go forth and chatter (or quarrel) on land."

Kiore and the fighting men went over to the mainland, being fifty twice told. When the canoes reached the shore, the raiders appeared to fly, but were merely enticing them toward their main body at Puarere. Katakata and Mohio, two of the raiders, were slain, when the force concealed at Puarere dashed forward and attacked Ngati-Ira, and men were arrayed like unto trees in a forest. Kiore was captured by Poki, and asked :—" Who are you ? "

Poki replied :—" It is I, your young relative ; Te Poki, son of Tamahao."

Kiore asked :—" Let me be spared by you."

But Te Poki said :—" You will not be spared by me ; it is a behest from Tamahao (*he pona na Tamahao*)." (In this usage the word *pona* evidently implies message or behest.)

Kiore was now slain, he to whom Tamahao had said :—" O son ! If you slay one of our children, let the other survive to open the gates of the spirit world for us."

To which Kiore had replied :—" I will spare no one, lest he develop into a weapon."

And Tamahao had remarked :—" I thought when I spoke to you that you would have responded, but as you treat my request in that manner, well, let it be so. Let the red plume of your *taiaha* (a weapon) gleam this day, in the days that lie before its redness shall be deepened."

And here the Rat of Rakai-mahiti passes out of our story.

THE STORY OF TU-TE-KAWA.

A CANNIBAL FEAST AND POETICAL JUSTICE.

This Tu-te-kawa is said to have been a chief who reached these parts from Turanga (Poverty Bay), at the head of a party proceeding to the South Island to procure greenstone. If, as stated by one authority, he was a contemporary of Rakai-hikuroa, the following incidents must have occurred about the beginning of the sixteenth century, but a more reliable authority states that they took place since Ngati-Ira settled here, in the time of one Tahi-a-rangi, son of Te Wha-kumu, who flourished ten generations ago, say about the middle of the seventeenth century.

In passing through the Wai-rarapa district Tu-te-kawa and his party appear to have run short of food supplies, and to have been by no means particular as to how they replenished them. Thus they slew a hapless family found in a fowler's camp at Te Awatapu in the Whakapuni district, on the track to Te Awa-iti. It was merely a temporary camp, where persons stayed when fowling and obtaining fern-root, which food supplies were taken to their homes and there stored. On this occasion the men folk were away at Te Pounui, at Aorangi, in quest of *kakapo* birds (*Stringops habroptilus*), which were found at Puke-whinau.

When Tu-te-kawa and his party reached Tuhi-rangi, he asked Whakaiho, who had come with the party to point out the track:—"Where are the people of this district?" The reply was:—"They are collecting food supplies."

On reaching Te Whakapuni they saw smoke rising at Te Awatapu. Said Tu:—"Yonder is smoke arising; let us go there."

On reaching the camp they found there Poike, Marohi, and the children. Whakaiho enquired:—"Where are all the men, O women!"

Poike merely remarked:—"Why do you ask?" For it was not correct to bring visitors to a rude temporary camp, especially when the men folk were absent. She knew that the party wished to be given food.

So food was prepared by the women, and placed before Tu-te-kawa. But Poike said to Whakaiho:—"What foolish act is this of yours, to bring strangers to a bush camp. You should have left them at one of the villages you have passed." She said in her greeting to Tu-te-kawa:—"Greetings to you all, you who are being led about the forest by Whakaiho."

The travellers now partook of the food served to them, the eels, dried fish, greens, and a calabash of preserved birds.

The travellers encamped for the night at Te Awatapu, and next morning the women again prepared food for them. Then Tu-te-kawa and his party attacked and slew the helpless women and

children, Poike, Marohi, Te Awhe, Kairangi; Miroi and Paku, a slaying of six. The flesh only of the four adults was taken, but the two children, Miroi and Paku, were carried off bodily.

The travellers now made for the coast, and took the beach track to the Great Harbour of Tara. They saw Te Hau-torino, a Ngati-Ira chief, who was living on Matiu (Somes Island), and asked him for a canoe wherein they might reach the South Island. They were given a canoe named 'Te Whakarae,' a vessel having two *haumi* (the hull consisting of three pieces), a Ngati-Ira war canoe, belonging to Tahi-a-rangi and his brother-in-law Whakaahu, who had married his sister Hine-moana. Tu-te-kawa and his party then left Somes Island and sailed across Raukawa Straits to the South Island.

When the *kakapo* hunters, Tauwhare and others, returned to their camp, they found there nothing but the heads of the murdered ones. The elder men now collected the heads and carried them to Nga Ipu for burial. Others went to search out the murderers. On reaching Te Karaka, at Pahawa, they were told of a party of travellers from Turanga, under the leadership of Tu-te-kawa, having passed. Also that Te Whakaiho of Te Hika-o-papa-uma, had acted as guide for the party, which consisted of twenty persons. Maybe the Pahawa folk feared that they would be suspected as having committed the murder.

The pursuers passed on as far as Matakītaki, where they met Te Rakau and Kapukapu, of the Ngati-Hika clan, just returned from fishing at sea. Te Rakau addressed them:—"O Sirs! Whither is your party going?"

The pursuers said:—"We came to trace a certain party. Have you not heard of it? it is from the East Coast; Te Whakaiho is the guide?"

Te Rakau explained:—"They slept here and, in the morning, continued their way along the coast. They are going to the other island, to the Wai-pounamu, and the party consists of Tu-te-kawa and companions, while Whakaiho is their guide. When they left they saluted us with the *hongi* (nose pressing salute), and, as Te Whakaiho saluted me, he whispered, 'When you see Tauwhare and Hiki-to, tell them that (the death of) Poike and the family lies with Tu-te-kawa.'"

The pursuers were now clear as to a line of action; they returned to Nga-Ipu and raised the clans of Kahukura-nui, Parera and Maahu. The first of these marched to Motu-o-Pakaa and explained the tragedy to the Kahukura-awhitia clan, to which people Miroi belonged, being a daughter of Hine-tukia. She had been a foster child of Tauwhare. The Hine-raumoa, Moe, Hinewaka and Ira clans also joined in the avenging of the murdered ones at Te Awatapu. The warriors

assembled, and sailed for the south in four vessels named 'Marama-titaha,' 'Mahirua,' 'Tama-a-rangi,' and 'Te Momimomi-a-Hineeraumoa.'

The avengers sailed down the east coast of the South Island until they found the party of Tu-te-kawa at Okiwi, said to be at or near Bank's Peninsula. They landed at night and attacked at dawn. As the sun rose it shone upon a desolate land, for Tu-te-kawa and his party had traversed the broad way of Tāne that leads to the spirit world.

THE PLUCKED PARAKEET OF HATAITAI.

In the days that lie behind, a certain small hamlet of the sons of Ira, situated on the Hataitai peninsula, was surprised by the sudden appearance of a party of raiders of the Rangitane and Ngati-Apa clans of Rangi-tikei, under a chief named Pae-ngahuru. At the very moment that the alarm was given, the chief of the hamlet was about to partake of a meal. The food was just being taken from the steam oven, and was too hot to be eaten hurriedly. Feeling the want of a little light refreshment ere he entered the fray, our worthy chief looked round for some substitute. Seeing some plucked but uncooked parakeets suspended from a food stage hard by, he seized several of them and ate them as he proceeded to meet the enemy. In the fight that ensued he succeeded in killing the leader Pae-ngahuru, and when about to despatch him, he cried:—"You cannot prevail against the man of the *kakariki hutia* (plucked parakeet)."

To commemorate the above incident the hamlet was renamed Kakariki-hutia, or Plucked Parakeet, which name it retained until the descendants of Ira the Heart Eater were driven from the district.

THE HAO-WHENUA EARTHQUAKE.

MOTU-KAIRANGI BECOMES A PENINSULA. CIRCA 1460

(THE MIRAMAR PENINSULA FORMED).

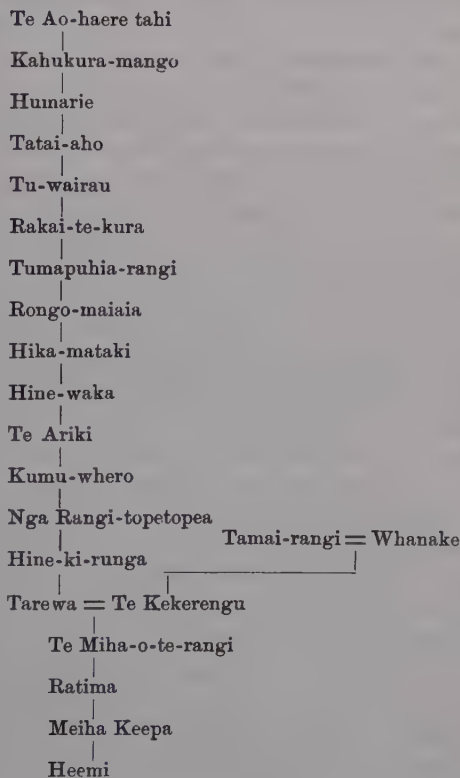
The following notes were obtained by the writer from Wai-rarapa natives. No corroborative testimony has been gathered from natives of any other district, hence the story is given for what it may be worth.

We have seen that, when Tara and his followers settled in this district, the hills of Miramar formed an island that was named Motu-kairangi by the settlers. When Capt. Cook lay off the Heads, November 2nd, 1773, that island had become a peninsula. At some intervening time the land has been raised, and Te Awa-a-Taia (the Channel of Taia) or Kilbirnie Channel, had given place to an isthmus.

According to the above mentioned tradition the change was wrought by a severe earthquake shock that occurred in the time of Te Ao-haere-tahi, who flourished eighteen generations ago. This would be a severer shock than that of 1855, which raised land about

Wellington several feet. It is possible that the former shock was the cause of the raised sea beaches that are so marked a feature of the present coast line. The native account says that the earthquake of the fifteenth century was known as Hao-whenua, on account of the alteration it caused in the configuration of the land. One would have thought such a name more applicable to a shock that destroyed or swallowed up a land surface, hence one is inclined to look upon Hao-whenua with the cold eye of suspicion.

Table showing descent of a Ngati-Ira family from Te Ao-haere-tahi :—



We must, however, admit that the land here has been uplifted in recent times, and the writer has noted, in days gone by, what may possibly be accepted as evidence of a sudden uplift of the isthmus. The removal of sand by wind after the destruction of the scrub, etc., exposed a bed of mussel shells occupying apparently their original position. These shells had certainly never been opened by man, and did not represent a midden of neolithic man. They must have been protected by the sand covering for a long time. Recent excavations along Bridge Street exposed ample proof that the hill over

which Tirangi Road passes was in itself at one time an islet. In the lagoon that formerly existed along Bridge Street a marine form of mussel was found living under altered conditions. When the sea extended over the Miramar flat Motu-kairangi consisted of a ridge of horseshoe form.

In his "Notes on Miramar Peninsula," published in Vol. V. of "Transactions of the New Zealand Institute," the late Mr. J. C. Crawford remarked of the Hataitai isthmus and the central valley of Pārā—"That the whole of this flat was, at a late geological period covered by the sea, is very evident, probably at a time when the sea stood at about fifteen feet above the present level, as evidenced by water-worn caves, the borings of *Pholadæ*, etc." Speaking of the valley, or Miramar flat, as apart from the isthmus, he wrote:—"The appearance of the gravel bars shows that the sea ran in upon a shallow surface, as at Napier, and after filling the interior area, ran out again at low tide, probably leaving the bar dry. . . . the stratification of the flat, as far as can be observed, is a basis of gravel, next a stratum of sand and gravel containing marine shells . . . on or within this stratum pumice sand is found in considerable quantity, and also remains of the *moa*. The shells and pumice may be said to lie at the height of five or six feet above high water mark. Above this, over several hundred acres, are considerable accumulations of vegetable remains, consisting of peat several feet in thickness, containing roots, stems, and branches of trees."

It seems that a considerable area of this flat must at one time have been under forest, and possibly the hills also were wooded, but on the arrival of Europeans only a few small patches of bush remained, and those patches in gullies. The last patch to succumb seems to have been in a gully at the extreme head of the flat.

Native traditions collected do not mention any forest in this vicinity, but mention the lagoon that existed on the flat, which lagoon was called *Te Roto-kura* (? The Red Lake) in olden days, but Pārā seems to have been the Ngati-Awa name for it in recent times. It was named Burnham Water by Colonel Wakefield; it covered two hundred and thirteen acres, and Para Road marks its eastern edge. It was drained by Mr. Crawford in 1847.

SOMES ISLAND. MATIU.

This name was formerly spelt as Soames. The remains of two old fortified villages of small extent were visible on the island forty years ago. One was situated on the site of the Immigration Barracks, now (1917) occupied by German prisoners and their guards. No sign of it now remains save a shell midden, overgrown with grass, exposed by a road cutting. The other hamlet was situated on the point at the northern end of the isle, where signs of earthworks are still to be

seen, as also a talus midden. This *pa* was called Te Mo-ana-a-kura, while the upper one was named Hao-whenua. They are said to have been erected by Ngati-Ira, under Te Rongo-tu-mamao and others, but probably Ngai-Tara had stockaded hamlets there before that time. Small cultivations of *kumara* are said to have been made on the upper part of the island in former times. The supply of fresh water on the island, to judge by present conditions in summer, could scarcely have been satisfactory.

Mr. Drummond tells us that:—"The first *tuatara* brought under public notice in England was found on Somes Island, Wellington Harbour, seventy-five years ago." (See "Auckland Weekly News," August 30th, 1917.) In the seventies the late Mr. A. Hamilton found a live *tuatara* on the same island, but the writer knows of none having been seen there since. The same scientist found *tuatara* and *moa* remains on the Kilbirnie isthmus, or at its western margin.

About the year 1848, four *tuatara* were caught on Mt. Victoria, and two in the Hutt Valley. In 1864 several were caught at Makara. In 1842 one was found at Evan's Bay.

The Ngati-Awa folk seem to have had a hamlet on Somes Island, and natives were living there as late as 1835. The late Mr. Arthur Drake visited the island about the year 1868, and seeing a musket barrel protruding from the earth, unearthed about a dozen old-fashioned musket barrels, from which all woodwork had decayed. These were probably buried by Ngati-Awa.

WARD ISLAND. MAKARO.

This small island has been used as a place of refuge many times by the various tribes that have occupied this district. There are no signs of any earthwork or other defences on it, but its sides are precipitous and could be easily defended in the days when missile weapons were almost unknown in the Land of Tara. This isle, however, was not occupied as a stronghold for defence, so far as we know, but merely as a safe refuge for non-combatants from invaders not provided with canoes. Enemy forces raiding this district were nearly always composed of West Coast tribes, from places north of Pae-kakariki. These folk preferred marching on this district to trusting themselves to the treacherous waters of Raukawa (Cook Straits). Local natives had much less to fear from the clans of Wai-rarapa, for they were more closely related to them.

The most serious drawback to a sojourn on Makaro would be lack of fresh water; this would have to be procured from the mainland, or from the feeble springs on Matiu. It is probable that these isles were used more as refuges, since Motu-kairangi became a peninsula, then they were prior to that time.

The following notes on the island of Makaro were contributed by my late friend Paul Freyberg, in 1913, when he formed one of the party that planted trees on the isle. The east side of the isle is perhaps seventy feet in height, but the western side is somewhat higher, the surface of the summit shows a loamy soil, and slopes downward from west to east. Two series of old time terracings are seen, similar to those of Tarakena, one at the south end is composed of five small terraces facing about south-east, while the other, of four small terraces, is in the central part of the isle, and faces east. These little terraced formations undoubtedly represent hut sites of former times. Other traces of former occupation seen were oven stones on the summit, and shell refuse at the brow of the bluff. A portion of the blade of a greenstone (nephrite) adze was found at the base of the cliff. A stone adze dug up on the summit is made from a form of slate, the cutting edge is oblique, and the tool has been ground, though marks of chipping are not ground out.

TAPU-TE-RANGA.

THE ISLET AT ISLAND BAY.

This little island is also said to have served as a refuge for local natives when raided by enemies. It was probably named after Watchman Isle, Napier inner harbour, which bears the same native name, but the origin of the name is said to date from the time of Tamatea-ariki-nui, the Polynesian voyager, who sailed hither from Eastern Polynesia, and travelled much round these shores some five centuries ago. For some unexplained purpose he is said to have carried about with him, in a calabash, three lizards named Tapu-te-ranga, Pohokura and Puke-o-kahu. The first named, after which the island was called Tapu-te-ranga, escaped at Ahuriri (Napier). But the name is a very old one in Maori myth, and it is said to have been the name of the site of the famed *tapu* house Wharekura, which stood at Te Hono-i-wairua, in the old homeland of the Maori.

One native authority says that the isle was a *tapu* place formerly, and that no one could land on it unless such *tapu* had been lifted. Being one of the Ngati-Awa new-comers, he is not likely to have known much about the place. Some of Ngati-Ira are said to have sought a refuge there from the Amio-whenua raiders from Waikato, and also from the Nga-Puhi raiders, of whom more anon.

White, who seems to have copied Crawford's account of native affairs at Hataitai, without acknowledgment, states that there was a *pa* named Tapu-te-rangi at the north-west point of the peninsula. (See "Ancient History of the Maori," Vol. 3, p. 180.) Crawford gives Tapu-te-rangi as the name of a village on the isthmus. The writer has been unable to gain any information concerning these two places from either Ngati-Awa or the Wai-rarapa natives.

Some years ago a correspondent of the "Evening Post" mentioned Perangoe as a name of the above islet, but this is an error. Apparently this name was taken from a list of coastal place names mentioned in the N.Z. Company's local land purchases, in which occur the names Te Riniarap (Te Rimurapa), Oberangoe, Omeri (Omere), etc., which shows this weird name to be a corrupted form of some Ngati-Awa place name between Sinclair Head and Cape Tarawhiti.

NGATI-RANGI ATTACK NGATI-IRA AT PAUA-TAHANUI.

The lands of Ngati-Ira extended as far as Pukerua, north of Porirua, where they had an outlying stockaded village at the summit of the cliff overlooking the beach on the left bank of the Wai-mapihi stream. The Ngati-Toa hamlet of last century seems to have been located on the terrace on the northern side of the stream.

The Ngati-Rangi clan, occupying Pae-kakariki, Parapara-umu, and other places, claimed ownership of Pukerua hence they resolved to attack Ngati-Ira at that place. The force assembled at Nga Mahanga, a *pa* situated at Parapara-umu, where plans were laid for the advance against Pukerua. At this time there happened to be in the village a Rangitane slave named Noho-koko, who, hearing of the proposed foray, resolved to warn Ngati-Ira. Under cover of night he left Nga Mahanga and made his way along the beach to Pukerua, where he warned the people of the coming trouble. He was asked:—"By what route are they coming?" "They will advance by way of the Po-awha Ridge, Horokiri and Paua-tahanui, so as not to be seen, and in order to attack you in the rear."

The Puke-rua folk resolved to abandon their home village, march to Pari-rua, where assistance could be obtained, and waylay the raiders on their march. They lay in ambush beside the track in the lower part of the Horokiri (Horokiwi) valley, not far from Paua-tahanui. When the Ngati-Rangi force, under the chiefs Paetaka and Horoiwi reached this point, it was attacked, defeated and dispersed, whereupon the survivors retreated to their homes with commendable promptness. And Ngati-Ira held the Porirua district until the day on which they saw, afar off on the shining sands of Wainui, the gun fighters from the north marching down the long reach of Te One-ahuahu-a-Manaia to bring to a close the stone age period at the Great Harbour of Tara.

* * * * *

The even tenor of life was occasionally disturbed in the days of the *māna maori* by minor quarrels and fights between different divisions of a tribe. Thus, as an example—a man named Pakapaka-huakai, of the Kahukura-awhitia clan, became insane, and died at a place since known by his name. One Toko, of the Ngati-Rangi, living at Pa Whakataka, near the junction of the Mangaroa and Heretaunga (Hutt).

rivers, was accused of having slain Paka by witchcraft, hence Kahukura attacked Ngati-Rangi at that *pa*, expelled them, and seized the Pakura-tahi lands as far as Te-Rua-tutu, in order to settle the account.

* * * * *

The days of Ngati-Ira at the Great Harbour of Tara are now drawing to a close, and their long occupation of the district is about to be concluded by means of what they termed the *rakau kino* or evil weapon, the musket of the white man.

Captain Cook, who saw some of Ngati-Ira at Queen Charlotte Sound, says little concerning them, but Parkinson remarks:—"We observed a great difference between the inhabitants on the side north of Cook Straits, and those of the south. The former are tall, well limbed, clever fellows, have a deal of tattoo and plenty of good cloaths; but the latter are a set of poor wretches, who, though strong, are stunted in their growth, and seem to want the spirit of sprightliness of the northern Indians. Few of them are tattooed, or have their head oiled or tied up; and their canoes are mean."

THE DESOLATION OF TE WHANGA-NUI-A-TARA.

NGATI-IRA ATTACKED BY GUN FIGHTERS.

During the years 1819-20 a strong force of northern natives of Nga-Puhi, Ngati-Whatua, and Ngati-Toa, under Patuone, Tuwhare, Te Rau-paraha, Te Rangi-haeata, and other chiefs, made a long raid down the west coast as far as Wellington Harbour and Wai-rarapa. This foray occupied about a year, and when the force returned home it was minus some hundreds of its members. These invaders carried with them a sufficient number of muskets to terrify and unnerve the hapless natives who were ignorant of firearms, and looked upon them as being something supernatural. The following account of the operations of these raiders in the Wellington district was narrated by one of the party, and preserved by the late Mr. John White.

On arriving at the Harbour of Tara the force camped at Pipitea, but soon after many of the young men, finding the discipline enforced by the older warriors irksome, moved to Te Aro, where they established a camp of their own. Some of them went off on a food hunting expedition toward Cape Tarawhiti, but were attacked by Ngati-Ira and lost many men. A force sent from Pipitea to avenge this loss was, says the narrator, slain to a man. Apparently the *rakau maori* (native weapons) had not lost their effectiveness in forests and rugged country.

While encamped at Pipitea the invaders found the land of Tara by no means prolific in the way of food supplies, rations ran short, hence they were reduced to eating their prisoners, of whom a considerable number had been captured on the journey down the west coast. The

narrator remarks that fifteen of his own slaves were so disposed of, each chief contributing one or more as required, until the supply ran short. The narrator proceeds:—"We then marched round the western side of the harbour as far as the mouth of the (Hutt) river, where we made rafts, and fifty of our men crossed over to attack the *pa* on the eastern side, but they were beaten off and some of them were slain, their bodies being eaten by the people of the fort. One of our chiefs also was here wounded, and soon died. The folk of the *pa* then deserted the place and retreated to Wairarapa, so we crossed the Wai-o-Rotu (evidently a name for the Hutt river) on rafts, pursued those people for three days, attacked and defeated them, taking many prisoners. We then returned to the place where our chief had been wounded, where we killed our prisoners to provide a funeral feast. We cut off the head of our dead chief and dried it, that we might take it home with us; the body was buried. While we were smoke drying the head, some of our party rashly took some of the thatch of the priest's hut (a *tapu* place) and used it as bedding, hence we were afflicted by a complaint of which died 200 of our party of 500. We remained some time at this camp, and numbers of our chiefs died here (? ptomaine poisoning). We preserved their heads and burned their bodies, lest the bones be obtained by the enemy. Even so we camped on the eastern side of the mouth of the river of the Whanga-nui-a-Tara.

While at this place we were attacked by our enemies, but defeated them and pursued them up the river, which is on the inner side of the islands Matiu and Makaro. We found them in a fortified village up the river, which we attacked and captured, slaying many people, and we remained two weeks at that place in order to consume the bodies. We then continued our way up the river in search of another *pa*, which our prisoners told us was the largest in the district. We came to a deserted village, where two hundred of our party remained, while one hundred pressed on up the river. A force from the big *pa* higher up attacked the advanced party of one hundred, of whom only about ten escaped, the rest were slain. Our main body now advanced; we went up the river in canoes, arriving that night at the big village, which contained many people. Te Rau-paraha advised us not to attack the place, but to pass it, so that the people might pursue us. So we went on up the river in our canoes, and our enemies kept pace with us on the banks, until they came to a muddy branch stream. All this time they were jeering at us, saying that it was an impudent act for so small a party to attempt to defeat a numerous people, and that we would not make one good meal for them. Our leaders told us not to make any reply to these jeers. We then landed on the opposite side of the muddy creek to that on which the people of the land were gathered, while our prisoners remained silent in our canoes. Our prisoners cooked a meal for us, and then our priest performed over us, at the brink of the creek, the rites of

war, after which we again entered our canoes, which we had found concealed at various parts of the rivers course.

We now advanced against the people of the land, who kept on shouting and jeering at us, and commenced firing upon them; as each gun was fired, a man fell dead. So amazed were they at the effect of gun-fire that they stood still and did nothing. Then they began to bawl and wail, and fled to the stream, which they attempted to cross, but one of our canoes had gone up that stream, and thus the people were between two fires, and many were slain. They then fled back the way they had come, and we pursued them, slaying and capturing a number of them. On reaching their *pa* they rushed into it, but we also entered it ere they could prevent us, and then we slew so many of them inside that we wearied of man-killing, and the place was full of dead. We remained three weeks at that place, cutting up and devouring the best of the bodies. As to the others, we cut the flesh from the bones and laid it on stages to dry in the sun; it was then packed in vessels, and the fat of the bodies was melted and poured over it to preserve it. We burned the bones, lest the relatives of the dead should find them and convey them to their *tapu* burial places.

We collected the heads of the slain chiefs and piled them in a heap, placing the head of the principal chief on the top of the heap. We then took other heads and threw them at the heap, by way of amusement, for this was an old time practise of our fathers. When those heads were battered, we tired of the game, whereupon the young fellows took the heads and burned them, saying that it was fine fun. We broke one end of the leg and arm bones, thrust heated fern stalks into them to extract the marrow, which was good eating.

Our prisoners told us about another village further up the river, which we then went to, it was a large place containing many people. Te Rau-paraha conceived a plan by means of which we slew many of their fighting men. He sent a party to make peace with those folk, and to invite them to a feast. Three hundred and fifty, once told, came to that feast, and Te Rau-paraha arranged that our men should sit among them. Then, when our women placed the food before us, and just as our guests were helping themselves to it, Te Rau-paraha gave the signal, and naught was heard save blows, shouts, wailing, the sound of breaking skulls, the groans of dying men. The sound of a skull being broken is like that of a calabash being crushed. As for the village, the people of that place woke but to die; we enslaved those that took our fancy and killed the others.

In all acts of treachery and deceit practised during this expedition, Te Rau-paraha was the leader and teacher. During that raid we lost four hundred men, and we destroyed everything that fire could burn.

During our return journey to the north, some of our prisoners

escaped, but those we brought home were killed and eaten by the relatives of those of our party who had been slain."

Of the further adventures of these northern ruffians in the Wai-rarapa district we do not propose to speak, enough has been given to show the horrors of savage warfare, horrors to be excelled only by Germans.

As to the villages sacked up the river, it has been said that these were named Te Horopari, Hau-karetu and Pa-whakataka. As the last mentioned stockaded village was situated at the junction of the Mangaroa stream with the Hutt river, it is doubtful if the raiders went so far up the river. A place called Hau-karetu is marked on some maps of the Hutt Valley.

If the narrator of the above account gave his tale of men *a la Maori*, then his figures must be doubled, and the force would be one thousand strong, for it was a custom to count men in pairs on such occasions, the *tatau topu* or binary system of numeration being employed.

In those days, doubtless, canoes could pass some distance up the river, for its channel was then much more confined. The earthquake of 1855 made a considerable difference in the water conditions of the Hutt river, as also in those of smaller streams in their lower parts. The observer of to-day would scarcely believe that the Waitohi stream at Nga Uranga had its ferryage system in the forties of last century. Colonel Wakefield proceeded a considerable distance by canoe up the Hutt river, until progress was stopped by logs in the channel.

Another native who took part in the above raid on the Harbour of Tara stated that some of Ngati-Ira, at Porirua, were slain in their cultivations, but that no fortified villages were seen there. He also mentions having seen some *kotuku* (white heron) at Porirua. Another incident mentioned by him was that the raiders saw a European vessel pass through the Straits, and lit signal fires to induce those on board to land, but the ship passed on. It is of interest to note that Bellinghausen, the Russian voyager, who passed through Cook Straits in May or June, 1820, speaks of seeing fires on the hills as his vessel passed along the coast from Cape Tarawhiti to Cape Palliser.

The name of Wai-o-Rotu, applied to the Hutt river in the above narrative, is not otherwise known to us. The late chief Aporo Te Kumeroa, of Wai-rarapa, informed the writer Wellington Harbour was sometimes called Te Whanga-nui-a-Rotu (or Orotu), and Te Wheke-nui-a-Tara in former times.

The effect of firearms on the local natives, at the time of the above raid, was one of awe and terror. They had heard of the muskets of the north, the dread *pu*, but had imagined, it is said, that they were

some form of war-trumpet, such as the *pu kaea*. After their first experience of these new weapons word went abroad that—‘the new *pu* carried by the enemy are unlike ours; flame and smoke stream from them, and men perish, stricken from afar off.’

While the savage northerners continued their march to Wai-rarapa, the people of that place and the refugees of Ngati-Ira who had fled thither conferred together, and resolved to send messengers to Whanga-nui in order to induce the clans of that district to attack the raiders as they returned up the coast. Thus Puoho-taua, a Ngati-Ira chief, with six companions, proceeded to that place. The Whanga-nui natives agreed to attack, and two men were despatched to the mouth of the Manawa-tu river, there to await the return of the raiders. As soon as the latter came in sight, the two scouts hurried back to Whanga-nui with the news. It is on record, elsewhere, how a part of the raiders’ force, under Tuwhare, was lured far up the river, there to lose many of their number.

Evidence given in the case concerning the lands known as Nga Waka a Kupe, at Wai-rarapa, show that early in the nineteenth century, a Nga-Puhi chief named Tu-te-rangi-pokipoki, and thirty of his followers were slain at Tawhanga by Tamahau and his clans. In this affair several of the flintlock muskets of the raiders are said to have been taken by the local natives, one of which guns was named Te Kiri o Te Peehi. This probably occurred during the raid we have described.

In regard to the introduction of firearms into this country, an old native account says that the first firearms obtained by the Maori were four muskets named Te Mura-ahi, Te Huteretere, Pawa-tungia and Tahae-kino. These were acquired by Nga-Puhi, of the Bay of Islands district, from the first European vessel that arrived in those parts, which ship was named Te Ra-puhoro by the Natives, on account of the furling and unfurling of the sails. The account continues—It was after this that the ship of Capt. Cook reached Nga-Puhi, which vessel also reached Uawa (Tologa Bay). Capt. Cook drank of the waters of a spring there, at Titirangi, which spring is known as Te Puna a Hine-matiore.

This statement about a ship at the north prior to Cook’s first voyage may well be doubted.

As for the first guns obtained by the Ngati-Toa tribe, the remnant of which now lives at Porirua, the names of such muskets are contained in a lament composed by the wife of Te Pukoro. These names are italicised in the song:—

“*Aku kamo e wairutu nei*
Me aha koa te whenua mahue i au
E koro ma . . e . . i.
Na te hanga nei, na te rakau o tawhiti

I hikitū ki runga
 E toko ake ana te pounamu
 Te Rau o te huia i te tonga
 Au i rere mua ai i *Te Reotahi* a Te Paraha
 Koia tungia ki te ahi a Tu ki a *Moturoa*
 Aue! Me he ahi au e tahu ana
 Me piki rawa au ki runga tihitu
 O Taranaki e tu mai ra
 Marama au te titiro te ara haerenga o 'Ti-Awa
 Ki te kawē atu i a *Moturoa*, i a *Paritutu*
Pukaka, Te Horo, Rerepuku, Te Aparua
Te Wheo, Te Mura-ahi, Kai-tangata, Reotahi
 Nga atua kai tangata o tawhiti
 Nau nei, e Te Paraha, i waere te ara
 I roto o Puke-rangiora.
 I ware ai au, takoto noa i te whenua ke
 E koro ma! E kui ma!
 E moea mai ra te moenga i raro ra
 Waiho kia huri ana e roa te tau
 E huri mai ai te mahara i au . . e . . i,
 Kei whea ra koutou e ngaro nei
 Whakarongo noa e aku taringa
 Titiro noa e aku mata
 Ka ngaro raia koutou."

(To be continued.)

RAIVAVAI AND ITS STATUES.

BY PROFESSOR J. MACMILLAN BROWN.

THE islet of Raivavai or, as it is more often called, Vavita or Vavitu, is the most southerly of the Austral or Tubuai group, which lies between three and four hundred miles to the south of the Society group, and across the tropic of Capricorn. Away to the south-east, some two hundred and eighty miles, is situated Rapa, the terminal point of the arc of the ancient volcanic semicircle that passes through the Cook, Samoan, Ellice and Caroline groups, as Easter Island is the terminal of the more easterly arc that passes through the Paumotu, Society, Tokelau, Gilbert and Marshall groups. Like its neighbours to the north-west, Tupuai and Rurutu, it is a volcanic plug surrounded by a barrier reef, as will be seen from the illustration (I.), whilst Rimatara, the most westerly of the group, is a raised coral reef. As we sailed round it inside the reef, I could see plainly the layers of bedded lavas cut sharply off into a knife edge by erosion, yet sloping at such an angle as to show that the vanished crater of the volcano out of which they had issued must have been several thousands of feet higher. The reef, as in all those islands that have sunk gradually and have barrier or off-shore reefs, acts as a dam and retains the humus and detritus in a broad rich belt surrounding the high lands in the centre, whilst the Marquesas, Rapa and Easter Island, which have plunged too suddenly to have a barrier reef, have let their fertile soils slip into the depths. The latter type of island is inhabited by clans that in pre-European times were ceaselessly at war. The former type attains a certain amount of unity, because the people live on the low, fertile belt, and have easy intercommunication both by land and by the calm sea within the reef.

Raivavai must, from this conformation, have had a strong tendency, like the Hawaiian and Society groups, towards unification, if not towards monarchy. Even yet there seems to be but one chief, or at least leading chief, who lives on the north-west of the island at the village of Rairua, on the shore of the only harbour available for larger craft; his house and its neighbours still show signs of affluence in the broad verandahs and the highly ornamental woodwork, though every feature is Europeanised. It was no wonder that in the old whaling days it was famous for its beautifully finished implements and weapons



FIGURE II.

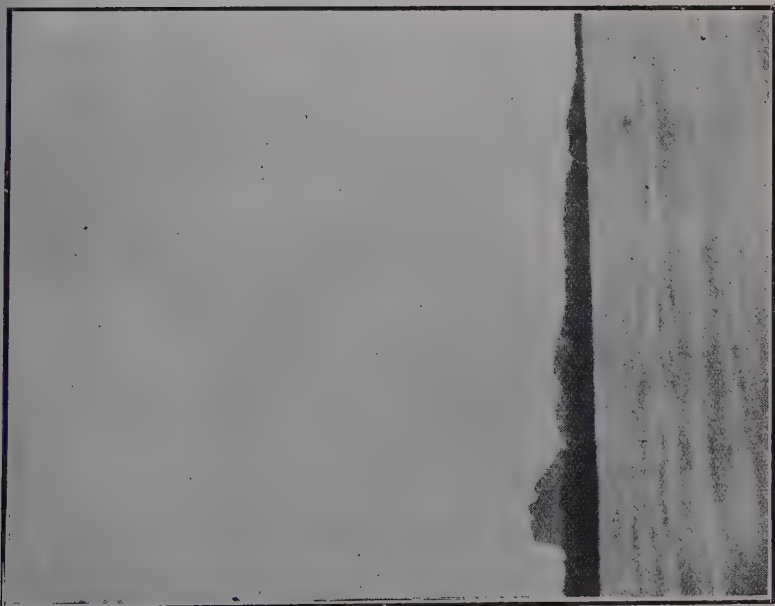


FIGURE I.

and fine canoes; its paddles, clubs, spears and *poi* pounders were more eagerly sought by the American and European sailors than those of any other island, and doubtless a large majority of those Southsea curios in the museums of the world, that are vaguely marked "Polynesian," come from this solitary islet just outside the tropics. Nor were the makers of these unwilling to take in exchange food and luxuries from the outside world; like Rapa and the islands that lie somewhat south of the tropics, it did not bear the coconut or bread-fruit; its main-stay lay in *taro* and fish, and it was so well-known for its *taro poi* that it used to export it to the Paumotus; the yam, though it grew, held a subordinate place in the diet. Now oranges, tobacco, manioc and sugarcane are grown all over the island, and the coffee plant has become so plentiful that it overshadows the ancient statues, making it difficult to get a good photograph of them; those I took are speckled with spots of sunshine that struggled through the foliage of the twenty-foot high coffee bushes. Moerenhout mentions famines as having caused great misery on the islands; these were not caused by too little water, but by too much. The *taro* beds were on a low isthmus that in violent storms got swept by floods, and so they had to erect great embankments to prevent the recurrence of the devastation. I found *taro* beds away up the slopes and in the bush; and with the rich, deep chocolate humus that was to be seen everywhere it seemed to me that the full fertility and capacity of the island had never been exploited. Our author speaks of the population as having been at least 1,200 in 1822; at his first visit in 1830 it had been reduced to about 120, and on his second visit in 1834 it was less than 100. The cause of this extraordinary reduction, he hints, was venereal and tubercular diseases introduced by European sailors. The descent has been stopped as in all the Austral and Society Islands; for the last census (December, 1911) made the population 412, nearly a fourth of them children, males predominating both amongst adults and non-adults.

The richness of the soil and the easy harvest of the sea make one think of thousands as the natural capacity of the island in its ancient population. And thousands would be required to account for such luxuries as the great stone statues I found here, and the great stone *maraes* I heard of; and it would have to be thousands well organized and disciplined. And such organization would be easy with all the population on the seaboard and broad stretches of water within the reef. It is much more difficult to account for these great stone works in islands without a reef, like Easter Island and the Marquesas, where valley was barred off from valley, and clan was ever at war with clan. And yet in the other islands of the group with similar conformation there is now no trace of megalithism; the existence of great stone statues and *maraes* in this islet, is thus still a problem.

The first, in fact the only, observer to mention them is Moerenhout, the French merchant, who sailed all round this region of the Pacific in the twenties and thirties of last century. The passage in his now rare book referring to the statues is as follows: "Cette île est une de celles où l'on a trouvé de ces singuliers monumens, vus, pour la première fois, dans l'île de Pâques, puis à Pitcairn, puis à Lybouai, où l'on a encore reconnu plusieurs de ces statues colossales, montées sur des plates-formes, aux extrémités des terres basses. C'est par les habitans de Laivavaï qu'on a su que c'étaient les *tii oni* et les *tii papa* de la cosmogonie polynésienne, génies du sable et des rochers du rivage, protégeant la terre contre les usurpations de la mer.

Ces monumens sont ici comme partout où l'on en a trouvé, dans un état de ruine complète; moins grands que ceux de l'île de Pâques; mais, d'ailleurs, exactement les mêmes, sous tous les autres rapports; les traits de la figure assez bien exécutés, des oreilles énormes et percées, et tout le bas du corps difforme et monstrueux."

I fancy that "Lybouai" is a compositor's mistake for "Tubuai"; for in his second volume, speaking of the statues of Easter Island, he says:—"Je les ai retrouvées, depuis, à Pitcairn, à Toubouai, &c." I found traditions of the sites of old *maraes* in Tubuai; but none of great stone statues; certainly there are none now on that island; but we must accept the evidence of so keen an observer who visited the island nearly a century ago.

His theory of the meaning and purpose of those stone statues is based on considerable observation and he repeats it in his second volume when discussing Easter Island: "According to what local traditions say of them, I believe I can affirm that they were not, as has been believed up till now, divinities of the first order, or monuments raised to the memory of great men, but simply *Tiis* or inferior divinities, marking the limits and maintaining the rights of the different elements, gods, men, the dead, the living, and that they were, very probably, erected for the sole purpose of perpetuating the memory of the most extraordinary phenomena, of the most terrible catastrophes known in the land, as the destruction of the mainland, &c."

Unfortunately the two statues which I examined and photographed in the bush behind the village of Rairua seem to have no relationship to the incursions of the sea. They are evidently not the statues that Moerenhout saw; they are not on an isthmus that is threatened by the storm-driven sea; they stand at some elevation above the village and the shore and have a background of lofty ridges rising into one sharp peak, with a solitary tree upon its top; their environment is mountain and bush. And Mrs. Scoresby Rutledge, the most recent observer of Easter Island, seems to indicate in her paper read before the Royal Geographical Society, that some, if not all, of the statues that still stand half-buried on the slopes of the extinct volcano Rano Raraku, in



FIGURE III.



FIGURE IV.

whose crater they were sculptured, were meant to be there as a permanency, whilst the statues that were supposed to have been suddenly abandoned on the way to their coastal platforms must have, before they fell, formed avenues along three roads leading to the mountain from north, south and west. In that case they were not all meant to make the boundary between sea and land; and the long statued avenues seem to suggest, like those that lead to the Ming tombs in the north of China, processional routes for solemn ceremonials periodically held at their terminus, in this case in the workshop of the sculptors.

The two statues that I photographed on Raivavai could not have belonged to any such avenue; for the larger stands behind the lesser, both facing in the same direction, the former directly north, the latter slightly to the east of north, the difference being probably due to the fact that the warship 'Zélée' tried to unearth it in order to carry it off to Papeete in Tahiti, but failing in the effort had to set it up again. This orientation to the north and the sun in a climate that is by no means tropical and under a sky that is often cloudy, combined with the fact that they represent women perhaps indicates that they were meant to propitiate the powers of nature that are the sources of her fertility. The breasts are not large; but the private parts are conspicuous by their disproportionate size. The figures do not seem from their environment to have formed part of a larger whole; there is no trace of a platform or *marae*, although there is a tradition that the *marae* in which they stood was called Atorani. They stand each on a pedestal, which seems to be deeply buried in the ground, and there are no other stones, large or small, immediately around them. It is just possible that stimulated by the power of their new religion the people may have carried away the stones and smashed the images that Moerenhout refers to; that must have been the case with the stone images he saw in Tubuai, and we know it was the case with many of the great *maraes* in Tahiti. And yet, further in the bush than these statues there still remains intact a *marae* called Moanahehiata, and there is a small stone *tiki* on it.

The following are some of the characteristics of the figures; the face is round, the head dome-shaped and short like so many Polynesian skulls, the ears long, the nose flattened at the nostrils, the lips thin, the chin long, the upper lip short and the eyes deep in the head, as in the Easter Island busts, a necklet round the neck, the abdomen huge with the hands spread out upon it as in the Marquesas stone *tikis* on their altars, the posture squatting, the legs inordinately stout with pediments for feet. This development of the lower parts completely differentiates them from the Easter Island statues, which are only busts, though even in them the hands are carved across the abdomen. The two differ considerably in measurement and features.

The smaller, with the native girl seated beside it (figure II.), seems the larger because it was photographed at a shorter distance; it has high glabella and eyebrows, whilst the other has none; its eyes are long slits, whilst those of the other are crescent-shaped; its mouth is smaller and the lips are closed, whilst between the lips of the other is a ridge that must represent the teeth; with its pediment it is nearly eight and half feet above the ground, whilst the other is as high without the deep pediment; its mouth is only five inches in length, whilst that of the other is twelve; it has $21\frac{1}{2}$ inches from cheekbone to cheekbone, whilst the other has 24 inches; its nose is $9\frac{1}{2}$ inches, whilst that of the other is 9 inches; the ears of both are 12 inches long. The larger statue has six fingers on either hand, and has a channel cut from the middle of the lower lip to the chin; it has wristlets and on one knee a round ledge; the nose is exceedingly broad and has a notch on its tip; its alae are $6\frac{1}{2}$ inches, whilst between the eyes it is only 3 inches.

But for the nose there is nothing negroid in the faces or figures, just as in the Easter Island statues. And they leave the impression of ugliness or even monstrosity, though not so much as the Marquesan statues. They contrast greatly with the faces and figures of the Austral Islands people; the women are often very beautiful as will be seen from the illustrations; the seated figure (IV.) is that of Moemoe, the niece of the king of Rurutu; the standing figure (V.) is that of Te Oho, the daughter of the native pastor of Rimatara; both of them, I was assured, were of pure Polynesian descent. It is not very difficult to recognise the half-castes. I have a note on four young women who came on board in a canoe at Raivavai; one was manifestly half-caste, with her light-brown hair and her freckly face; but the other three were pure Polynesian, and with their fine melting eyes, their almost straight noses, their oval faces, their wavy hair black tinged brown, their tall figures, and their good humoured expression they seemed to me much handsomer than the half-caste. My notes make out the men to be more Europeanlike than the women; the nose was oftener straight or aquiline, without any flattening of the nostrils; their lips were oftener thin and their upper lip short, and their hair was oftener wavy and their forms oftener tall and stalwart.

I could find no trace of the older language that the Tahitian Bible had wiped out; but the old words I picked up in Rapa indicated that it was a Polynesian language that Tahitian had displaced. One singular thing in Moerenhout's book is that he always speaks of the island as Laivavai, whilst in the names of all the other islands of that region he retains the *r*, as in Rapa, Rurutu, and Rimatara. It looks as if the immigrants into this island had come from the *l* speaking groups of Polynesia—Tonga, Samoa or Hawaii. And yet it has a



FIGURE V.



FIGURE VI.

kinship with Rapa in that they are the only islands in Polynesia that did not practise the art of tattooing, whilst the people have none of the pronounced negroidism that I observed in Rapa. Its canoes, I could see, have something quite distinctive; though as in the other Austral Island canoes the attachment of the outrigger beam does not differ much from the Tahitian, one end of the canoe is dug out so as to leave five or six feet of solid decking. The canoe in the illustration has this protection (VI.). Their ocean-going canoes were finer than those of the groups in this region of the Pacific and so was the finish of their implements and weapons.

But the main puzzle is the origin of its megalithic stone sculpture. It is easy enough to trace the route of the megalithic architectural art from Asia. But we have no great stone sculpture between these islands and the coast of Asia. The nearest kin to the busts of Easter Island and the great stone statues of Raivavai, Pitcairn and Hivaoa in the Marquesas, are the statues of the Pacific Coast of South America, where also we find megalithic architecture like the platforms and *maraes* of Polynesia. The great stone statues of Tiahuanaco, the vast megalithic ruins to the south of Lake Titicaca, and those of the valley of Huaraz above the coast of Central Peru, are even closer in their rude outlines and conventionalized features to those of Eastern Polynesia than the wooden sculptured figures of the Pacific. It is only in the minuter-stone sculpture of several Polynesian groups that we have any close approach to the conventionalized deformities of these megalithic representations of the human figure that belong to this south-eastern corner of Polynesia.

REVIEW.

"FORNANDER'S COLLECTION OF HAWAIIAN ANTIQUITIES AND FOLK LORE."

WE have now received the third and last part of this valuable publication issued as "Memoirs, Vol. IV., of the Bernice Pauahi Bishop Museum of Honolulu," Hawaiian Islands, and heartily congratulate that most excellent museum on its liberality in thus making known to the world at large, and to Polynesian scholars in particular, this exceptional collection of Polynesian literature.

The three numbers of "Memoirs" form a volume, twelve by ten inches, of 609 pages, with an exhaustive index of fifty-two pages in addition. These traditions were collected by the late Abraham Fornander, of Hawaii, and form the basis of his great work on "The Polynesian Race," 1878. From his position as a judge of the High Court, Fornander was in touch with the most learned of the old Hawaiians, and many of them were persuaded to write down their history, etc., as handed down by their forefathers. These original documents are given in the work before us, expressed in the Hawaiian dialect, with the translation into English on opposite pages. The early part of the work was—we understand—translated and supervised by our late member W. D. Alexander, LL.D., but the bulk of the work is due to the careful translation of Mr. Thomas G. Thrum, of Honolulu.

The work is illustrated all through by long genealogies, which, to the ordinary reader, possess little interest, but are nevertheless of very great importance, as on them depends the approximate dates of events in the history of the people, for the Polynesians, strange to say, whilst frequently able to name the month and the day—according to their calendar—of any happenings, had no system of chronology other than this. This is a very strange omission in a people that decidedly had the historic instinct; but advanced as they were in many ways towards a higher civilization, they did not seem to feel the want of dates any more than to be able to say that such and such an event occurred in the time of so and so—and hence the great importance of genealogies.

The traditions embodied in this volume on the origin of the people do not appear to be so full and precise as those of the Maori people of New Zealand. There is in the first *mele*, or song, given in the book, an indication that the current beliefs pointed to the people being, in their minds, autochthones on the Hawaiian islands, in which they resemble the Samoans. And yet there are expressions in this *mele*, and in other parts of their traditions, that decidedly point to migrations to the group. We would suggest to the translator that where he used the name Tahiti, in the fourth line of the *mele* on page two, that, knowing this name to be the equivalent of the Maori Tawhiti (their word for Tahiti), it is probable the name is intended for either Tawhiti-roa or Tawhiti-nui of Maori tradition, which were certainly islands in Indonesia, and not that of Tahiti Island in the Eastern Pacific. It was from the latter island (Tawhiti-nui, which has tentatively been identified with Borneo) that a migration of the Maori branch of the people struck across the ocean until they made land at Ahu, of the Hawaiian Islands, now Oahu. Probably further evidence of this identity of geographical names is to be seen in the *mele* on page 16, where Tahiti-tu and Tahiti-moe are mentioned as the homelands of Wakea (Atea in other dialects) and Papa (the Rangi and Papa of Maori legends), which we suggest are expressions for east and west Tahiti, and thus would correspond with the two Maori Tawhitis, of which Tawhiti-nui laid to the north-east of the other. But this is a subject that would lead us far away from that in hand.

The connection of some of the names in the long genealogical table on pages 24-25, with ancestors of the southern branches of the race, has already been shown in former numbers of this 'Journal.'

On page 28 is to be found the Hawaiian account of their first encounter with white people (*haole*), which is embodied in an ancient chant in reference to Kualii (Tu-ariki in Maori form of letters), a former king of Hawaii. It is not clear when this chieftain flourished, but still, evidently long ago. Does this reference to a white race, with a strange language, refer to the visit of the Spanish in the early sixteenth century? Or, as the story says, the strangers were seen in Tahiti, does it refer to the Indonesian Tawhiti alluded to above? There can be no reasonable doubt that the old Hawaiian voyagers were quite capable of reaching Indonesia guided by the knowledge of the route handed down by their ancestors who came from there originally, and here they might have met some of the early Portuguese explorers who were in Indonesia as early as 1509. These *haole* might even have been Chinese, who frequented the Archipelago as early as the first century of the Christian era, if not before. Fornander mentions (Vol. II., page 25) some white foreigners brought to Hawaii by Paumakua. This is probably the same man as Paumatua of New Zealand tradition, a noted voyager who flourished some twenty-five

generations ago. However, these are questions surrounded by uncertainties.

The bulk of the traditions are naturally local in color, but in doubt, as is often the case, some have been localized, whilst in reality the events took place in far distant countries before the people settled in Hawaii. For example, the search of Aukelenuiaiku (or, to express his name in Maori form, Autere-nui-a-itu) for "The water of life" (Kane) (Te Waiora a Tane, in the Maori tradition) is certainly older than the Hawaiian settlement.

We are given in these traditions much relating to the period of the long voyages of the Hawaiians, and here we come across other ancestors of the New Zealand Maoris, particularly in the persons of Olopana and his wife Ru'ukia, who are no doubt identical with Tu-Koropanga and his wife Rukutia, who flourished some twenty-seven generations ago in the Eastern Pacific, according to Maori history. Such identities of names tend to show the close connection of branches of the race now separated by the width of the Pacific.

There is one thing that causes some surprise in this series of legends, and that is, the absence of the well-known traditions in reference to Kahai (Maori Tawhaki) and of Māui. And yet both ancestors were known to the Hawaiians, for they enter into the genealogical table on page 25; and Mr. Westervelt in his little book "Maui the demi god." has preserved a great deal relating to the latter from Hawaiian sources. Fornander has suggested that Kahai, his father, son and grandson were interpolated on the Hawaiian line from southern genealogies, and this seems probable from the period in which they appear on the Hawaiian lines.

Altogether the appearance of this series of traditions marks a new stage in the history of the Polynesian race to which the future historian must refer for much that is not elsewhere to be found. We congratulate Mr. Thrum on his labours, but wish he had seen his way to separate the 'article' from the 'noun' in proper names, and to have divided some very long names into their component parts by hyphens. Of course we know he was only following those who originally reduced the language to writing, but some of the names prove very difficult of pronunciation to those not having a knowledge of Polynesian languages.

“WAKANGUNGU”

OR ANTI-WITCHCRAFT RITUAL AMONG THE MAORIS OF NEW ZEALAND.

BY S. PERCY SMITH.

WHAKANGUNGU is the art of warding off danger arising from sorcery, which is accomplished by various incantations and ceremonies, an illustration of which is given in the following notes to an ancient lament for the dead, which was used by the late—so called—King Tawhiao, on the death of his son Rata, many years ago. The lament, or *tangi*, was dictated to me by Tarakawa, a frequent writer in this ‘Journal’ some years ago, and in doing so he gave me also most of the notes accompanying it, which are the most valuable part inasmuch as they describe the ceremony connected with the proceedings. *Whakangungu* means ‘to ward off, to defend,’ and there is also a closely woven mat made of flax used by warriors to protect themselves from spears, called by the same name, and which was wrapped round the left arm in fighting.

The difficulty of translating these old compositions has frequently been alluded to in these pages, and the *tangi* following is no exception to the general rule. But, with the help of Tarakawa, I have attempted to give its meaning as nearly as an English idiom allows.

HE TANGI TAWHITO.

Kokirikiri ai te whetu
Ko Rehua-hautapu, kei runga -a-ei
Takiritia ra te peka o Haumia
Hei whakahoki mai -e-i.
Kapua hokaia na runga i Otu
Ko koe, ko au kei raro -e-i,
E moea nei ra, i te poututanga o Pipiri e-i,
Kutia iho ra e Hine-nui-te-po.
Kowai ka mohio kei te Reinga koe -e-i,
Nau i hangarau, nana i kukume.
Tena te tangata ka tere kei waho.
Tahuri to mata te uranga o te ra,
Nga hihi o Tawera, -e-i.
Toia iho ra to kiri i whakataua
Ki te renga-horu, te awe o te toroa,
E piki ai koe te maunga Hauhunga,
I runga o Tongariro -e-i,
Hoki mai i kona ka tokia to kiri
Nga rehu tuku mai -e-i,
Nga ia e rino o roto o Mokau,
Kia tu mai koe te riu o Tane -e-i,
Kia whakarongo koe nga tai e pakū
I waho o Manganga, i roto o te Puia-e-i,
He pakanga ka nui, na o matua
I te nui Waikato, i te rahi 'Ati-Mania-e-i,
Whatihua, Turongo, na Mania-i-waho,

Uenuku-tuhatu -e-i,
 "Nga rakau tango mua na Manaia"
 Ko te tahuhu ra tena o te whare -e-i,
 O Rua-putahanga.
 "Hoki atu i kona ka tu nga tai
 O Rakei-mata-taniwha-rau" -e-i,
 Te Tau, -e-i.

AN ANCIENT LAMENT FOR THE DEAD.
 (Translation.)

- 1 Shoots forth the portentous star,
 'Tis Rehua-the-death-dealer that has risen,
 In vain Haumia's potent rod was cast,
 To return thy spirit to this life,
- 5 The clouds envelope the summit of Mount Otu,
 Perhaps a sign of thee, while below am I,
 Dreaming in the winter months of thee.
 Thou wert cut off by The Great Lady of Night.
 Who knows—if thou art with her in the Shades?
- 10 'Twas thou that jested; but she dragged thee down.
 There was but one that escaped her toils.
 Turn thy eyes to the setting sun,
 And see the rays of Tawera (Venus).
 Dragged away was thy faultless body,
- 15 Richly covered with handsome tattoo,
 And thy head with Albatross plumes adorned,
 As thou climbed the Hauhunga mountains
 To the south there, at Mount Tongariro.
 Returned from there, thy body was benumbed
- 20 By the cold mists descending
 In the twirling currents of the Mokau river,
 Thou stoodest in the hold of the canoe
 And listened to the resounding waves
 Outside at Manganga inwards of Te Puia—
- 25 Scenes of great battles of thy ancestors,
 Won by the might of Waikato and 'Ati-Mania,
 Led by Whatihua, Turongo, Mania-i-waho
 And Uenuku-tuwatu.
 (Giving rise to the saying)
- 30 "When first Manaia used his weapons."
 They were the 'ridge-pole of our house' (ancestors)
 And of Rua-putahanga, who in warning said,
 "Return from there, for the overwhelming tides
 O Rakei-of-the-hundred-eyes arise."
- 35 O my loved one, e-i.

This lament is said to be very old, but is probably not in its original form exactly, for it was a common habit to use an old composition and alter it to suit present circumstances.

Line 2—Rehua is usually supposed to be the star Antares, which rises at the season of the year just after the harvesting of the *kumara* crop, when men's minds are free from the care of providing for the future in the way of food, and all are at liberty to undertake warlike

expeditions, for which there always existed sufficient reasons. Hence this star is called the “Man-slayer.”

Line 3—Haumia is the goddess of the *aruhe*, or fern-root, one of the staple foods of the Maori, but here the stalk of the fern is referred to in its use in divination and other ceremonies. My friend tells me, “In this case it refers to the *whakangungu* ceremony used to ward off danger in cases where anyone was supposed to have been subjected to *Māui* or *Makutu* (or witchcraft). In the case of one who has reason to suppose he has been subjected to the art of the sorcerer, and who desires to avoid the consequences, he proceeds to the priest who has the power of the *whakangungu*, who takes the patient to a certain stream used for this and other rights, where the patient is ordered to enter the water and cover himself with the liquid. This occurs about sunset, which is the best time for the operation. The patient does not perceive that there is the *wairua*, or spirit-form of the one who has bewitched him, hovering over the water, though the priest does; indeed it is by his powers of *karakia* (incantations) that the spirit is there. The *tohunga* now recites the necessary *karakias* over the patient, and then they proceed to the *tuāhu*, or sacred place, where the ritual of most Maori rites are performed. The *tuāhu* in this case is that species called *tuāhu-tapatahi*.* The place is a mound of earth, and close to it stands the patient, while the priest stands at a little distance off. The patient is then told to stand on the *tuāhu*, and on his doing so, he is further told to take a pebble from the the top of the *tuāhu* and place it in his mouth. The priest then says, “*Hamama ki runga ki te rangi*” (Raise your voice and call on (the powers of) the Heavens). Again the priest says, “*Hamama ki raro ki te whenua*” (Raise your voice and call on (the powers of) the Earth). This is the *whakangungu* to ward off the effects of the sorcery.

After this part of the ceremony was completed the priest and his patient return to the house where the former lived for the night. The second part of the ceremony took place on the following day.

On the following morning the *tohunga* and the patient return to the *tuāhu-hauora*, or altar of life (the same as the *tuāhi-tapatahi*, but now used for a different purpose, and therefore it is given another name). On arrival a rod of fern-stalk (*peka-o-Haumia* in the song) is stuck in the ground before the patient, the priest sitting a short way off repeating his *karakias*, after which he cuts off a lock of hair from the patient† and inserts it in the ground at the base of the rod on the

*The *tuāhu-tapatahi* is very ancient and a very sacred place. It is a hillock or mound of earth. There are two at Tauranga and one at Maunga-pohatu, one near the beach, the other at the *pa*. They have been in use there ever since the Maoris came from Hawaiki, says my informant.

†A single hair or a lock from the head was frequently used in Maori ceremonies, instances of which will be seen in this ‘Journal,’ Vol. XXVI, p. 118, and Vol. XXVII., p. 43.

tuāhu. The meaning of this part is, the sending of the *wairua* (spirit) of the patient to the *Reinga*, place of departed spirits. (So says my informant, but he could not explain why the spirit should be sent there.) After this the priest, with his back turned to the rod (alluded to in the song as '*te peka o Haumia*'), places his hand on the lock of hair and the rod. He then recites a *takutaku*, or incantation, to ascertain if the operations will be satisfactory. If the signs be propitious he draws up the rod and lock of hair (which latter is called a *tiri*), and holds it out behind his back towards the patient so that the latter may see it, without the *tohunga* doing so, and asks if it is clean, after which he faces the patient and the latter replies, "*Kaore he oneone, kaore he weri*." (There is neither earth nor dirt adhering). Then the priest, turning to face the patient examines the *tiri*, and if clean according to his ideas he says, "Thy spirit has returned which was sent away last evening. You will never be affected by harm unto thy old age." This is the end.

Tarakawa, in the foregoing was relating actual occurrences that took place many generations ago among some of the Ngati-Toa, a branch of the great Waikato tribe, several of whose ancestors are referred to in the lament.

On another occasion the same learned man told me that the final ceremony in the above case, and also in many others, was the '*Ngaunga o te paepae*,' which seems in many cases to have been a species of ordeal, or test, of the pupil's belief in, and determination to follow the special teaching of the *tohunga*. Numbers of instances are given in Maori traditions of the use of this ceremony as applied to various rituals. It must be remembered that however disgusting the ceremony may appear to us, it possibly did not appear so to these people in the 'Stone age'; it was a test, frequently, of the pupil's determination to dare anything as the legitimate outcome of the teaching he had undergone in the *Whare-maire*, where many (but not all) branches of knowledge were taught. It was the "Capping ceremony," of Maori teaching, and if carried out by the pupil satisfactorily, it showed the teacher's confirmation of and approval of the pupil's attitude during the teaching. The following are Tarakawa's notes on the subject.

The *paepae* is the general latrine of a village, and here were performed several ceremonies. The *paepae-takahanga*, or rail on which the person sat was very completely carved, and it had three *pakoko* or posts by which to hold on to, each of which had a separate name—Hekeheke-i-rangi, on one side, Tu-te-papa on the other, and that in the centre was Te-pou-o-Whaitiri. (Whaitiri was the name of an ancestress, the grandmother of the celebrated Tawhaki who flourished some forty generations ago—that is, the ancestor Tawhaki, for there is reason for thinking there were two of that name about whom are some wonderful stories.) In cases where the priest was about to perform the

whakangungu ceremony (as described above) on anyone after the previous rites, the patient would be taken to ‘bite,’ to insert his teeth in the *paepae*, or rail of the latrine on which the body rested during the use of the place.

Sometimes the patient was taken to the ‘Puke-i-ahua’ (which from its name appears to be a hillock, though it is sometimes said to be the name of a *karakia*, probably it meant both), and here invocations were made by the priest to call up the spirit of he who had performed the witchcraft on the patient. If the spirit appears to the priest in a perpendicular position it is a very good sign, and the *tohunga* will say, “*Putu atu ana koe ki takatu o te rangi.*” (Thou wilt emerge to the side of heaven). If the *tohunga* says that, the patient will live till he is doubled up and creeps with age; but if the *wairua*, or spirit, should appear side ways, the priest will say nothing beyond, “*Heoi ano; kua oti; ka hoki taua.*” (Enough; it is ended; let us return.) He knows quite well that the patient will not live to old age. Now it is to be understood that the *paepae-whakariro* is a very important thing, it is the act of biting the Pou-o-Whaitiri.

Line 8—Hine-nui-te-po, the great lady of night, or of Hades, she who drags down mankind to death. For her origin and history, see “Memoirs,” Vol. III., p. 144.

Line 11—This is probably a reference to Mataaho, who is said to have visited Hades in search of his wife, and returned from there; for the interesting particulars of which see “Memoirs” Vol. III., p. 181.

Line 15—The Hauhunga mountains are those lying to the west of Lake Taupo, or perhaps the hill between Tongariro and Waimarino railway station.

Line 24—Manganga and Te Puia are places on the coast north of the Mokau river, North Taranaki.

Line 24—’Ati-mania is short for Ngati-Maniapoto, one of the largest branches of the Waikato tribe; and the people mentioned in the following two lines were ancestors of Ngati-Toa tribe, much about whom will be found in Vol. I. of our “Memoirs.”

Line 30—Refers to the meeting of Manaia, captain of the ‘Tokomaru’ canoe, with the original inhabitants of New Zealand on the coast north of the Waitara river, Taranaki, when a fight took place and the aborigines were defeated. This took place before the arrival of ‘the fleet’ from Tahiti, in the fourteenth century.

Line 32—Rua-putahanga was a celebrated ancestress of some of the Taranaki tribes about whom are some interesting stories. On leaving Kawhia for the south after having abandoned her husband and children, she was chased by her husband and others, and on the coastal path they nearly overtook her, but the tide being in they could not scale the cliffs on top of which was the lady, who then gave utterance to the words in the song. Her adventures are to be found in “Memoirs,” Vol. 1., p. 189.

A LEGEND OF OLD MAHURANGI.

BY GEO. GRAHAM.

THE following legend is but briefly referred to in any records I have hitherto read; and thinking there might be more than ordinary interest attaching to the story I, after some enquiry, obtained the following account from Mereri, an old Kawerau lady, formerly resident in the neighbourhood of the scene of the incidents mentioned, but now residing, in the winter of her age, at the Awataha settlement (Shoal Bay), Waitemata Harbour, where a remnant of these ancient tribes lingers.

She also gave me a unique genealogical tree of some of the parties mentioned in the romance. The recital is somewhat rambling, but, as it gives an interesting account of a period of which little is definitely recorded, I retain the original narrative as far as possible verbatim.

OUR people of the Ngariki tribe lived here at Opahe¹ at one of our *pas*, Te Korotangi,² inland of this village. In the days of Makinui³ war raged between us and the Ngati-Paoa people, who lived at Tiritiri-matangi (one of their fortified villages there being known as Papakura) at Motutapu Island and all those parts; Maki defeated them. The causes of that warfare are now forgotten, but they began before the time of Maki. Some of these wars were brought about by the encroachment of Ngati-Paoa on our fishing rights, concerning which they were ever picking quarrels, hence the correctness of their tribal *pepeha* (motto) "Ngati-Paoa-taringa-rahirahi" (Ngati-Paoa of the thin ears or easily offended)—for they so easily took offence and picked quarrels over trifling words or incidents. Subsequent to that warfare, peace was made between these tribes at an assembly held at Mihi-rau ('many greetings,' or exchanges of friendship). This is still the name of that place, so called to commemorate that peace making (*whakamaunga-rongo*).

1. Opahe, in Mahurangi Harbour, now known as Waikato Bay.

2. Korotangi *pa*. This is the place referred to in the article on the "Korotangi," "Journal Polynesian Society," Vol. XXVI., p. 140 (note).

3. Maki, also frequently called Maki-nui.

Mihirau—on the bluff between Waiwera and Puhoi rivers facing the sea—is now an *urupa* (cemetery), and here are buried Pokopoko, Murupaenga, Te Heru-paraoa, all important chiefs in their times, and many other past generations of chieftains of our people.

At the above peace making the daughter of Kahikatearoa, Te Ngare, was handed (*tuku*) to Ngati-Paoa as a wife for one of their chiefs. Ngati-Paoa gave us the *mere*, “Hina-nui-o-te-paua,” as a token of peace (*he koha*). Ngati-Paoa started for their home with their bride, and stayed the first night at Mahurangi Island *pa*—just off the mouth of the Waiwera river—where some of our people lived. They did not go further because an easterly gale sprang up and their canoes could not attempt to go to Whangaparaoa, the peninsula some fifteen miles north of Auckland. This was considered to be an ill omen, and they secretly imputed some ill design to our people.

A disagreement arose, and that night Te Ngare, at the instigation of our people at Mahurangi, was taken back home by her brother Kupe. She departed whilst her Ngati-Paoa husband and his people slept, leaving the *mere*, “Hina-nui-o-te-paua,” between her husband’s legs. In the morning Ngati-Paoa awoke to find their woman gone and the *mere* placed in that undignified position. They were annoyed, but concealed their feelings, departing in due course to their homes at Waiheke Island and Maraetai (opposite the former on the mainland).

Te Ngare’s husband there assembled his Ngati-Paoa people and incited them to avenge the slight put on him and on his people, for such acts were intended to belittle them (*whakaheke-tupu*).

From this incident at Mahurangi in due course further warfare began. Ngati-Paoa attacked first the *pas* of Ngati-tai at Takapuna⁴ (North Head), Takarunga⁵ (Mt. Victoria), Takararo⁶ (Heaphy’s Hill), Rahopara.⁷

This was in the days of Rangi-kaketu, the father of Te Hehewa, and was the second time that the district had been attacked by Ngati-Paoa. Te Kapetaua was the first chief to capture those places.⁸

The Ngati-Paoa ultimately attacked our people in the *pa* at Raro-whara,⁹ near Matakatia,¹⁰ but we surprised and defeated them on the beach in open battle. Thereafter we held these places at

4, 5, 6. Well-known hills at Devonport, Auckland.

7. Raho-para, a headland near Castor Oil Bay, beyond Lake Takapuna. I visited this old *pa* many years ago to see an ancient *pohutukawa*, which grows thereon; it has seeded in an old *kumara* pit, which still retains the original shape.

8. This would be the conquest of Takapuna referred to in “Orakei Judgment” (p. 61) and “Journal,” Vol. VI., p. 94 (supplement).

9. Raro-whara, the conspicuous fortified headland at mouth of Te Weiti river—the earthworks are still well preserved.

10. Mata-katia, Arkells Bay.

Whangaparaoa peninsula and Te Weiti river until Nga-Puhi attacked us; then our people withdrew to inland Ararimu.

Ngati-Paoa should not have attacked us because of this affair of Te Ngare; if we had not returned the *mere* they would have been justified in so doing. Te Ngare was correctly taken back by us, for they falsely imputed designs of magic by our people to destroy them by causing that easterly gale to rise when their fleet had departed seawards from Opaho.

The *mere*, "Hina-nui-o-te-paua," was one of those given by Ngati-Paoa to Nga-Puhi at Mau-inaina¹¹ to try and secure peace; it was held by Nga-Puhi, and afterwards returned to Ngati-Paoa at the time of the *hui* at Kohimaramara.¹²

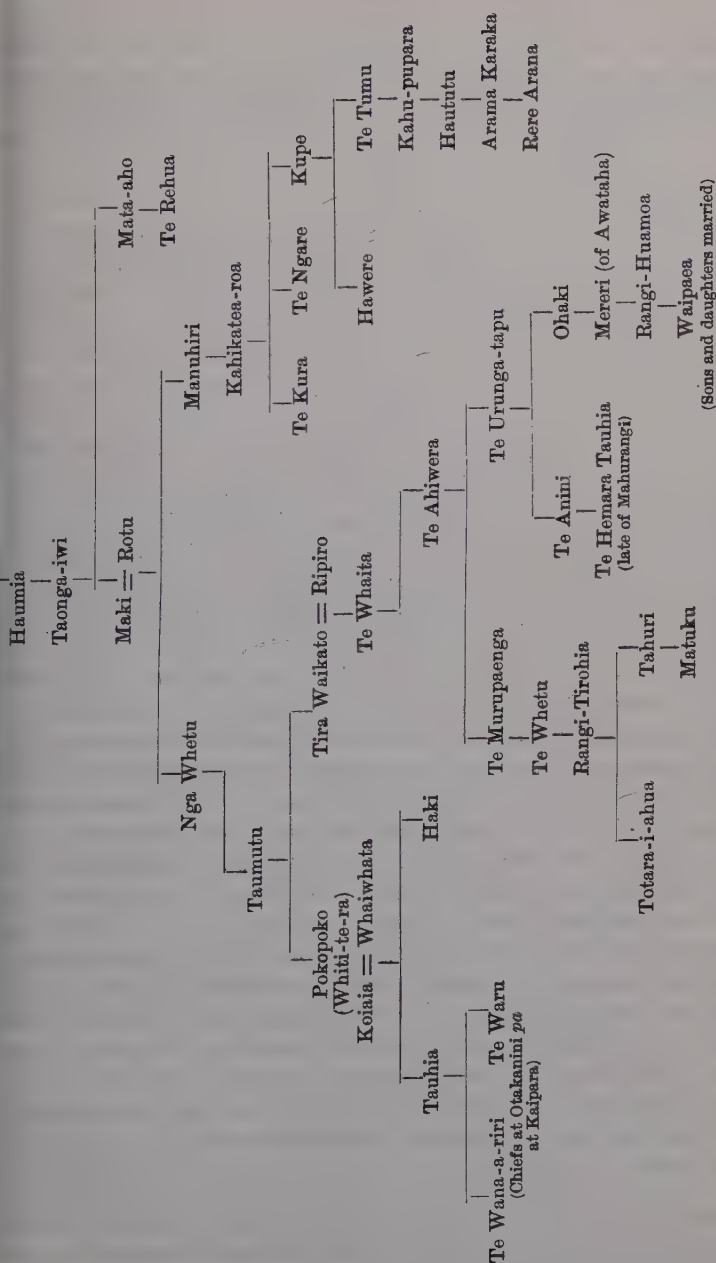
Ngati-Paoa afterwards gave it to Governor Grey at Waipapa¹³ (Mechanics Bay) as a token of a desire to keep peace with the *pakeha* from that time. It was shewn to us by Governor Grey at Te Kawau, when we wept over it—such is the affection of the Maori for ancient heirlooms. This *mere* no doubt is with Grey's other treasures (*taonga*).¹⁴ [? In Auckland Public Library.—EDITOR.]

11. Mauinaina, on Tamaki river. An old man of Awataha, who was in the *pa* at the time, told me the name signified. "Caught basking in the sun"—referring to the capture of that *pa* in still more ancient times by Kawharu of Kaipara.

12. Kohi-maramara—"Gather the remnants." In reference, the same old *kau-matua* told me, to a peace assembly there in pre-*pakeha* times resulting in a re-union of Ngai-iwi *hapus*.

13. Wai-papa still perpetuated as a place name—the Maori Hostelry in Mechanics Bay is still so called.

14. There are several un-named *meres* in Grey's collection; it would now be difficult to identify this particular one, Grey's original labels and memoranda being now lost.



The above shows the connection of the narrator Mereri with all the leading chiefs of these districts, she being apparently the only survivor of her times. I have compared it with an elaborate set of *whakapapa* given by Te Hemara Taubia to me many years ago, now deposited in Auckland Public Library. It shows a very close agreement thereto, as also with various other *whakapapa* in the "Journal" dealing with these tribes.

TRADITIONS OF AND NOTES ON THE PAUMOTU (OR TUAMOTU) ISLANDS.

*Collected by the Rev. Père Hervé Audran, of Fakahiva,
Paumotu Islands.*

TRANSLATED FROM THE FRENCH BY S. P. S.

PART II.

THE HIVAS AND THE TAVAS.

THE Hivas form a separate race; it is the general name given by the native population of the Tuamotu Islands to people wrecked on their coast and belonging to a tribe stranger to these islands. Everything tends to the belief that they come from the Marquesas, and almost certainly from Nukuhiva Island. The word Hiva, by which they are called, indicates this sufficiently clearly.* They are in general giants—species of Hercules; in a word, athletes. Happily they are never in great numbers, but come by ones and twos. Endowed with extraordinary power, by that means they are feared by the Paumotuans. They become through this cause, wherever they land, the terror of the country, and all kinds of stratagems were employed to get rid of them. The natives of the islands, sooner or later, by one means or another, manage to massacre them; not in open fighting, but by ruses. There is not one of the islands of the Paumotus that has not had its Hiva.

One who landed at Ravahere was peculiar, in that he always slept by the sea. In order to placate him they gave him a woman named Hinau as wife. He was so large it appears, and possessed such enormously developed lungs, and required such a quantity of air that he could not sleep at his ease except on the reef where the surf was always breaking. It was to have more fresh air—said he. He was so strong that when he returned from fishing on the open sea, his canoe absolutely full of fish, he had no occasion to discharge it; but

*The Marquesans are known by the traditions of other branches of the race to have been great voyagers. For instance, the Rarotongan traditions are full of references to the people they call Iva, which, as they do not pronounce the 'h,' is the same as Hiva of the Paumotu Islands.—EDITOR.

like child's play, he simply took the canoe in his arms, with all its contents within it, and carried it ashore.

On one occasion there landed at Gake* (Marokau) two others. It was Te Huo and his younger brother, Mati, that slew them by surprise. The one attacked by Te Huo nearly escaped, but Mati, on the contrary, killed his man with the first blow. They show to this day an immense hole, in the form of a wash-hand basin in the earth, which they made in the struggle for life or death.

These two had, say the present generation, committed no murders, nor caused other troubles after their arrival in the island, but the natives were always afraid of them, and never went to Gake but well armed.

Two Hivas also landed at Nihiru Island, and came one day to Makemo Island. Another time two Hivas came to Fagatau Island, one of whom was named Tapuae-huritini, and the other Te Mangareva (the Mangarevian); but they did not remain long; they continued their voyage and, it is said, met at Takaroa Island one named Rumaere, who succeeded in poisoning them with the gall of a fish named *hue*, mixed with *taro*. That repast was fatal, and they never recovered.

I have heard that sometimes, but not often, our natives in a moment of anger or despair, also use the same expedient to poison or kill themselves.

THE TAVA.

At Hao Island, during the reign of the celebrated Mana-nui, tradition reports that there landed there, not the Hivas, but the Tavas. These were three in number; Te Taukupu, which was the name of one of them, became related, it seems, to (the people of) Hao. Another was named Ru. The name of the third is unknown or forgotten.

They landed by night at Vainono, the ancient village of the island, situated more than thirty miles inland,† and took refuge in the *marae*; it was there that one named Rei found them. He ran off at once and informed the king Mananui. The latter was also a great *kaito* (? conqueror or warrior) one of the best known of his epoch. He went himself to confirm the story, but when he saw the three giants—they were, it is said, phenominally tall—he was afraid. In consequence he gave orders that they were not to be meddled with, and above all they were not to be insulted. Strong as he was himself, he did not think he was capable of mastering or making an end of them. It was well he did not try, for two of them were particularly wicked.

* The Paumotu 'g' has always an 'n' before it—thus this name would be pronounced Ngake.—EDITOR.

† Quere, thirty miles within the reef—for Hao has a large encircling reef.—

One day a dog was killed and a portion taken to them, which they ate with avidity; but when they learnt it was dog's flesh they were furious. That animal, it appears, was the venerated king of their tribe.* Had it not been for the favourable intervention of Te Taupupu, the two others had decided to exterminate all the people of Hao Island. Te Taupupu persuaded them against it; but from that moment, by the havoc they caused, they became the terror of the land. Thus, when they went to fish outside the reef, it is reported, that they detached enormous blocks of coral from the outside and threw them ashore, as if they were small stones. Naturally some (people) were wounded. When they were in a bad humour, they would pull up a coconut tree, break it, and crush it as if it were some trifle. Now this was during the period when coconuts were still rare, and in consequence all the more valued.

To my humble ideas, the appellation of Tava is the name of the people from whom they sprang. They came, as they report, from a far distance. The word Tava is probably an adoption into the Polynesian language (which is wanting in the letter 'j') of the name of the Malayan island Java? The three Hercules touched at Reao Island before arriving at Hao. The latter island retains the remembrance of the passage of other unnatural phenomena, as, Piritua, which signifies "two twins attached by their backs." They came in a canoe, and, as if driven ashore.

Another time they saw arrive on the coast of Hao Island a 'Hitiraumea,' a sort of monster with human face and figure. This was, they say, a man who lived equally well on land or in the water. He possessed the surprising peculiarity of having a little hole under each ear, a respiratory aperture, as in certain fish; for example the conger eel, the shark, whale, etc.

At Fagatau Island, about fifty years ago, lived a man with air-holes. He was named Hogamanini. He had, thanks to these air-holes, the faculty of breathing under water. When a turtle was seen outside, and his companions swam out to catch it, he in a single plunge placed himself underneath, and by some means caught it.

Many people are still alive who witnessed the phenomenal proceedings of that man, and could still be questioned thereon.

(To be continued.)

* No branch of the Polynesians, I think, venerate a dog as king; but a dog was, as in Samoa, sometimes the visible incarnation of a god, and hence *tapu*.—

THE NEW ZEALAND UNIVERSITIES AND ETHNOLOGICAL STUDIES.

A HINT has been received to the effect that some very distinguished Ethnologists of England are about to address the New Zealand Universities on the subject of instituting a chair of ethnology, or perhaps lectureships on the same subject. This is a matter that should seriously interest the members of our Society, which for over twenty-six years has been recording in its 'Journal' the broader side of ethnology, so far as relates to this part of the world. Efforts made therefore to induce the Universities to take up this question should have our deepest sympathy and—so far as we are able to do so—our assistance.

Looking at the broad expanse of the Pacific, and the several races inhabiting it, it may be said that there are few parts of the world where the study of ethnology, and all that it implies, would find so rich a field for its operations. Much has been done already, but much more requires to be done; and the geographical position of New Zealand with its own Native race, its wide spread protection over many of the Pacific Islands (and a possibility of a further extension of this protection), its existing lines of communication with those parts, all seem to point to our very favorable position for such studies. Moreover this country has a duty to perform in connection with the Native races under its protection. It is a well recognised fact that the officers of the Indian and other administrations, under the British Government, have to undergo a training in ethnology before taking up their work, and it is equally important that the administration of these Southern Pacific Islands should be in the hands of those who, by knowledge obtained in training, shall be sympathetic with and understand those whose destinies they are called on to rule over.

From the scientific point of view there are still many questions to be solved in the Pacific area. The origin of the Polynesians Melanesians, Micronesians and Papuans is as yet in the stage of tentative hypothesis, notwithstanding the many theories already promulgated. The mystery of Easter Island, of Ponape and other islands on which are to be found remains of a culture apparently foreign to the present people who inhabit these islands, remains to be

solved. The language question, more especially in the elucidation of the more elevated and esoteric meanings of terms that seem to imply a former higher stage of culture, now nearly effaced, is one that the students of anthropology (or ethnography) could well devote years of study towards bringing this question on to a higher level. Towards these questions, and many others, an ethnological branch of the Universities might well play a very important part.

In many things New Zealand has taken an advanced initiative. The time has arrived, it is suggested, when it might take up the further position of being the first to inaugurate the study of ethnology in the South Seas. If left much longer the probability is that the ground will be cut from under our feet. Already the University of Philadelphia has started a lectureship of Polynesian history, etc., though that institution is not nearly so well situated for the purpose as the Universities of this country.

There is scarce need to point out what Oxford and Cambridge, and other Universities in England and America are doing, to show the increasing value that is placed on the study of anthropology. Nor to point to the elaborate departments supported by several governments for carrying on ethnological surveys. Let us hope that New Zealand Universities will give effect to the recommendations of the celebrated ethnologists who, we understand, are moving in the matter, and that ethnology may shortly become a well recognised branch of learning in this country.



NOTES AND QUERIES.

[277] On the name *Io*, the supreme God of the Maoris.

In Ernest Renan's "History of the People of Israel," p. 70, he says:—"It is very possible that the long history of religion which, starting from the Nomad's tent, has resulted in Christianity or Islamism, derives from primitive Assyria, or Accadian Assyria, as it is called, another element of capital importance, that is the name of *Iahoue* or *Iahveh*." After discussing the origin and its variations, he goes on to say, "The holy name became contracted into *Iahou* or *Io*."

If this name originated in Assyria, and if the Polynesians came into the Pacific from India, between which two countries there seems to have been constant communication from the very earliest dates, is it not possible that the Maori people obtained the name *Io* for their chief god from the Assyrians?

In a review of the life of Miss Anna Kingsford in "Boarderland," Vol. III., p. 1, we find the following: "Her genius objected to the word God as meaning only the male principle. The only word that expresses the dual principle in God is *Io*." Miss Kingsford was a well-known ethnologist.

[278] Mummification among the Polynesians.

Mr. Geo. Graham supplies the following quotation from Herman Melville's "Typee," (a very excellent account of life in the Marquesas Islands in the 'long ago.') Mr. Graham points out that he has never come across any thing like mummification among the Maoris, nor does he know of any name for it in their language. Melville says, p. 214: "At Nukuhiva two or three large quadrangular *piepie* (correct spelling *paepae*) heavily flagged, enclosed within regular stone walls and shaded over and almost hidden from view by the interlacing branches of enormous trees, were pointed out to me as burial grounds. The bodies, I understood, were deposited in rude vaults beneath the flagging, and were suffered to remain there without disturbance." Page 216, "The islanders understood the art of embalming and practise it with such success that the bodies of their great chiefs are frequently preserved for many years in the very houses in which they die. I saw three of these in my visit to the bay of Tior (Taioa). One was enveloped in immense folds of *tappa* (*tapa*) with only the face exposed, and hung against the side of the dwelling. The others were stretched upon biers of bamboo in open elevated temples which seemed consecrated to their memories. The heads of enemies killed in battle are invariably preserved and hung up as trophies in the house of the conqueror. I am not acquainted with the process which is in use, but believe fumigation is the principal agency employed."

[279] A new Word in the Maori Language.

The war has even affected the Maori language. "*Topitongia*" is an introduced word for "torpedoed"—*ngia* being passive form of the verb "to torpedo." Koia kei i a koutou, E Tama ma!

[280] Did the Maoris of New Zealand use the Sling?

Can any member supply information on the above subject? Messrs. Hamilton and Cowan both have a notice of it, but there is some doubt about it, and I think no sling-stones have ever been found among Maori artifacts.

H. D. SKINNER.

[I have never come across any mention of the sling that I can remember and do not think the Maoris used it, though their near relatives the Rarotongans did, as did the Niue Islands. See an illustration of a sling-stone used by the latter people, this 'Journal,' Vol. XII., p. 212.—EDITOR.]

[281] Mummification among the Maoris.

The following translation of a letter written in 1896 by Teoti Taihi of Otago, bears on the above question, though not giving any detail. We can put our own meaning on the latter part of the story about the *ngarava*; but the inference is that these Southern tribes used to mummify, or desiccate their dead. Tira-morehu was a very learned man referred to by John White, Wohlers, and Stack.

"This is about the proceedings of the people during the days when the body of Karaki, the father of Matiaha-Tira-morehu, was 'dried' (*whakamavoketia* is the word used). It was a custom of our ancestors. If a person died, about three weeks were fixed on for the 'drying.' After that time all the people (engaged in the work) were '*noa*,' or free from *tapu*, and returned to their usual occupations. But if anyone left before the three weeks was up the relatives of the deceased were much distressed. This was the custom of old, but now ended. Karaki was 'dried' for eighteen days, but some of the men (engaged in the work) became wearied and returned to their own occupations. When such an occurrence took place the chiefs became annoyed and rebuked the offenders. But the 'drying' operators (in Karaki's case) were much offended, and invoked (*karakiatia*) their gods to cause some *ngarava* (monsters) to come ashore. They landed on the beach at Te Kaika; they were evil monsters, black in color. Behold! Those people were sorely afraid of those monsters, and remained in their houses for two weeks. For one week did the monsters creep about the beach, when they died, and on the twelfth day began to putrify. And then *karakias* were said to the *atuas*, and a great storm arose, lasting a week, with rain and a heavy sea, and hence were these stinking monsters carried off by the great waves. After three days the foul scent was gone."

"In 1842 was this matter related at Moeraki."

S. PERCY SMITH.



PROCEEDINGS.

POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library, Hempton Room, on June 19th, when there were present: The President, and MESSRS. W. L. Newman, W. W. Smith, J. B. Roy, P. J. H. White, and G. H. Bullard. An apology was received from Mr. M. Fraser.

After correspondence was read the following new members were elected:—

A. Radcliffe Brown, M.A., F.R.A.I. of Gt. Britain, Nukualofa, Tonga Islands.

The Rev. F. G. Harvie, M.A., New Plymouth.

Guy N. Morris, Resident Commissioner, Niuē Island.

R. H. Rockel, Gover Street, New Plymouth.

Henry H. Hart, B.A., LL.D., 206 City Hall, San Francisco.

Geo. Corney, Devon Street, New Plymouth.

Harold Trimble, Inglewood.

The following papers were received:—

Polynesian Linguistics. By A. Leverd.

Whakangungu, or Anti-witchcraft Ritual. By S. Percy Smith.

A Legend of Old Mahurangi. By Geo. Graham.

Dentrecasteaux's Visit to the North Cape, New Zealand, in 1793.

On the Greenstone Heitiki. By Hare Hongi.

In view of the accumulation of back numbers of the 'Journal,' it was decided to reduce the price from ten shillings to five shillings a volume for all volumes later than volume V., and to offer authors' copies in stock (of which there are copies of most of the papers) at a penny a page up to twelve pages.

It was reported that a donation of £5 had been received towards binding some of the volumes in the library.

A list of publications received since last meeting was read.

WANTED.—Copies of Volumes I. and II. of this Journal, please apply to Hon. Secretary.

THE LAND OF TARA AND THEY WHO SETTLED IT.

THE STORY OF THE OCCUPATION OF TE WHANGA-NUI-A-TARA
(THE GREAT HARBOUR OF TARA) OR PORT NICHOLSON,
BY THE MAORI.

BY ELSDON BEST.

PART IV.

(Continued from page 71, Vol. XXVII.)

THE Ngati-Awa folk obtained some guns from Nga-Puhi. Tu-kawe-riri of the Mutunga clan visited Hongi at Hokianga, and acquired twenty muskets, of which five were given to the clan Ngati-Tama. Taringa-kuri named his two muskets 'Horo-matangi' and 'Tarawana.' After this expedition Tu-kawe-riri was slain by the Mania-poto people at Para-rewa, near Mokau, north Taranaki.

An incident related to the writer by Honiana Te Puni of Pito-one is, I believe, attributed in error by him to the above raid by Nga-Puhi related on a previous page. It may have pertained to one of the later raids from the north. It appears that an invading force captured some prisoners and canoes at Porirua. Some of the party came on by canoe, and the rest marched along the coast. After passing Tarawhiti the wind rose, and on reaching Sinclair Head the sea at that point was very rough. Here one of the vessels was capsized and her crew perished in the wild waters among the rugged rocks of the headland. When the men on board saw that the canoe must be swamped or capsized, some seized their muskets and fired a volley as a farewell to their friends on the beach, who could only stand helplessly and watch the death of their kinsmen. But they did at least fire another volley as a *tohu mamac* and farewell greeting. So the raiders went down into the depths of Hine-moana, as many thousands of their race have done in the days that lie behind.

THE AMIO-WHENUA RAID.

In the year 1821 a band of adventurers left the Oneone-nui *pa*, near Muri-wai beach, north of Auckland, and marched southward on a pleasure trip, that is on a man killing expedition. The story of this raid has been recorded in Vol. IX. of the "Journal of the Polynesian Society." On reaching Wai-rarapa, they attacked and defeated the Ngati-Pakuahi clan at Maunga-rake, and then came on to the Harbour of Tara. We have very few details of the proceedings of this party, but it is said that the raiders attacked and slaughtered a number of Ngati-Ira who had taken refuge on Tapu-te-ranga islet at Island Bay. Nuku, a Wai-rarapa chief, followed the marauders as far as Porirua, where his party killed Te Ata-o-te-rangi, Taunaha, Korewa, and six others. The Porirua natives, forewarned, had retired to the forest, while Muaupoko, further north, found a refuge on Kapiti, and the six islets that then existed in Horo-whenua Lake.

COOK'S VESSEL ANCHORS AT WELLINGTON HEADS.

We must presume that Captain Cook was the first European seen by the Ngati-Ira folk. Some of these natives visited Queen Charlotte Sound during Cook's stay there when on his first voyage. Possibly they had seen his vessel in the Straits, and curiosity led them to the Sound.

On his second voyage, after leaving the above Sound, Cook attempted to enter Wellington Harbour, but failed to get in, as seen in the following account written by him:—"November 2, 1773. We discovered on the east side of Cape Teerawhitte a new inlet I had never observed before. Being tired with beating against the N.W. winds, I resolved to put into this place, if I found it practicable, or to anchor in the bay which lies before it At one o'clock we reached the entrance of the inlet, just as the tide of ebb was making out; the wind likewise against us, we anchored in twelve fathoms water, the bottom a fine sand. The easternmost of the Black Rocks, which lie on the larboard side of the entrance of the inlet, bore N. by E. one mile distant; Cape Teerawhitte, or the west point of the bay, west, distant about two leagues; and the east point of the bay N. by E. four or five miles.

Soon after we had anchored, several of the natives came off in their canoes; two from one shore, and one from the other. It required but little address to get three or four of them on board. These people were extravagantly fond of nails above every other thing. To one man I gave two cocks and two hens, which he received with so much indifference as gave me little hopes he would take proper care of them.

We had not been at anchor here above two hours, before the wind veered to N.E., with which we weighed, but the anchor was hardly at

the bows before it shifted to south. With this we could but just lead out of the bay."

A perusal of the above seems to show that Cook applied the name of Cape Teerawhitte, as he calls it, to Sinclair Head, which is about six miles from his place of anchorage off Palmer Head. A New Zealand Company's map of the Wellington district, dated January 4, 1843, has Tongue Point marked as Cape Terrawittee, but that point could not be seen from Cook's anchorage, and moreover is too distant. In later times the name was transferred (as Terawhiti) to the point on Section 11, at the southern end of the Onaere range, the correct native name of which place is Tarawhiti.

To an ignorant landsman it seems strange that Cook did not enter the harbour when the wind shifted to the south. Had he done so he would have left us some interesting observations on the Land of Tara in neolithic times. That ebb tide has much to answer for.

Cook makes no mention of any village seen, though apparently natives were living on both sides of the entrance. Had the old stockaded villages that once stood on the hill tops at Tarakena, Palmer Head, and Point Dorset then been occupied, one would expect some mention of the fact, for they would be clearly seen from the vessel, or at least the first mentioned two would. The natives may, at that time, have been living in the small hamlets such as that in the mouth of the gully at Tarakena, and such places would be by no means conspicuous.

Forster, who was with Cook during his second voyage, makes the following remarks on Wellington Harbour:—"Between the Capes Terra Wittee and Palliser we discovered a very deep bay of which the shores had everywhere a gentle slope, and especially towards the bottom, where the hills were situated at such a distance that we could but just discern them. If there is a sufficient depth of water for ships in this bay, and of that we had no room to doubt, it appears to be a most convenient spot for an European settlement. There is a great stretch of land fit for cultivation, and easily defensible; there is likewise plenty of wood, and almost certain indications of a considerable river; and lastly, the country does not seem to be very populous, so that there would be little danger of quarrels with the natives, advantages that are not frequently to be met with jointly in many spots in New Zealand."

Forster gives us more particulars about the appearance of the harbour and its surroundings as seen 144 years ago than does Cook. His remarks are apt, save that concerning the gentle slopes, which do not seem to have been rediscovered yet. His statement as to a scant population supports a conclusion arrived at by the writer many years ago, viz., that this district could never have supported even a fairly large population. His concluding remarks read like those of a prophet,

when one remembers the circumstances that saved the early European settlers of Wellington from disaster, and the natural sequence of the extraordinary conduct of affairs by the New Zealand Company.

Captain Furneaux, of the 'Adventure' (Cook's second voyage), did not approach Wellington Harbour, but communicated with the natives near Cape Palliser on November 4, 1773. He says:—"On the 4th of November we again got inshore, near Cape Palliser, and were visited by a number of natives in their canoes, bringing a great quantity of crayfish, which we bought of them for nails (spikes) and Otaheite (Tahiti) cloth (*tapa* or bark cloth)."

If permissible it be to look into the future, we will see what D'Urville said about the harbour, ere returning to our *cosas de Maori*. This French voyager came through the French Pass on January 28, 1827. On the 29th he was driven down towards Cape Campbell, whence he steered for the North Island, intending to explore the coast west of Cape Palliser. He wrote:—"To my great regret the wind did not permit us to gain a deep bay between Cape Poliwerō and Cape Tourakira (Turaki-rae), where are found some isles near the shore which should offer excellent anchorages."

D'Urville's Cape Poliwerō is Pari-whero (Red Cliff) at Sinclair Head, which name the Wai-rarapa natives gave him. He anchored on the west side of Palliser Bay, where canoes went off to his vessel, and two of the natives sailed with him as far as the Tologa district. An account of his coastal trip, translated by Mr. S. Percy Smith, was published in the "Transactions of the New Zealand Institute," Vol. XLI., p. 130.

On McDonnell's map, of later days, Cape Poliwerō was shifted to the place we now know as Cape Terawhiti

NGATI-AWA, OF TARANAKI, OCCUPY THE LAND OF TARA.

NGATI-IRA DRIVEN FROM THE DISTRICT.

We will now see how the sons of Ira, the Heart Eater, were expelled from the Harbour of Tara by invading people from the Taranaki district, who were compelled to desert their old-time homes by the raids directed against them from the Waikato district. A mere outline of these movements will here be given, inasmuch as the particulars thereof have already been published in Vols. I. and X. of the "Journal of the Polynesian Society," and "The History and Traditions of the Maori of the West Coast," by Mr. S. Percy Smith.

In the year 1822 the Ngati-Toa tribe of the Kawhia district, hard pressed by Waikato gun-fighters, left their ancestral homes and marched southward in search of new homes. These people were under the leadership of Te Rau-paraha, who, in his previous trip south, had observed the fat lands of the Otaki district, and his desire was toward them. After some severe fighting the migrants reached the vicinity

of Normanby, where they camped at a place known since as Te Puni-o-Paraha. The Ruanui tribe was hostile, and for some time prevented any further advance, but the migrants eventually reached the Otaki district, and occupied Kapiti Island in 1823. They at once set about tranquillising the country in the truly German manner by murdering the inhabitants, pretty soon but few of the Mua-upoko tribe were left.

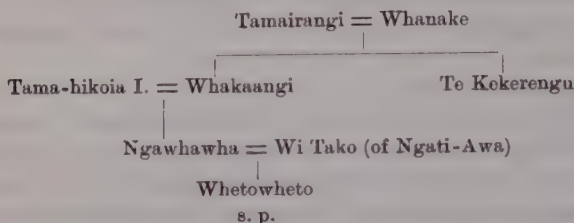
In 1824 many of the Ngati-Awa tribe came down from Taranaki to the Otaki district, and in the years 1825-26 they moved on and invaded the Wellington district, from which area they soon expelled Ngati-Ira. Some settled at Owhariu, Wai-ariki, and other places on the coast, others came over to the Harbour of Tara and settled at Te Aro, Kumu-toto, Nga Pakoko, Pipi-tea, Te Rae-kaihau, Kopae-parawai, Tiaki-wai, Raurimu and Pa-kuao, all of which places may be seen on the map between Te Aro flat and the eastern end of Tinakore Road. Other settlements were at Kai-wharawhara, Nga Uranga, Pito-one, and at Hikoikoi and Ohiti on either side of the Hutt river.

When these new settlers arrived here, the Ngati-Ira folk were living on the eastern shore of the harbour, where some of Forster's gentle slopes are. They had villages at Wai-whetu, Te Mahau, Whiorau, Okiwi, Paraoa-nui and Kohanga-te-ra, from all of which places they were driven by Ngati-Awa in a series of fights in which the latter seem to have been the aggressors. At about the same time Ngati-Toa were ejecting Ngati-Ira from the Porirua lands by the same methods.

At Ngutu-ihe, below the road that ascends the range and leads to Wainui-o-mata, Ngati-Ira had a stockaded village, while another such was Korohiwa, on the beach opposite Mana Island, of which place Te Ao-paoa was chief. Apparently Ngati-Ira had a firm faith at one time in their power to hold these lands, as witness a tribal aphorism:—" *Kia mahaki ra ano te Kauwae o Poua, katahi ka riro te whenua.*" When the Kauwae o Poua becomes loose, then only will the land pass into other hands; the Kauwae o Poua, or Jawbone of Poua, being a wave-washed rock at Te Rimurapa.

Thus Ngati-Awa, under the chiefs Patu-kawenga, Ngatata, Te Arau, Te Poki, Pomare, Whare-poaka, and others harried the hapless sons of Ira, who were compelled to fall back to Wai-rarapa. Some are said to have sought refuge on the Tapu-te-ranga islet at Island Bay, from which place, on being attacked there, they retired to Owhariu, where some were captured by Ngati-Awa. Among these prisoners were Tamairangi and Te Kekerengu, wife and son of Whanake, the principal chief of Ngati-Ira, who later escaped to the South Island, where they were slain by the Ngai-Tahu folk, hence the place name of Kekerengu in those parts. This man, Te Kekerengu, was the owner of the famous greenstone *mere* called 'Tawhito-whenua,'

to whom it had been given by Kotuku. He gave it to Te Rangi-haeata, of Ngati-Toa, who gave it to Hohepa Tama-i-hengia, of Porirua. Subsequently it came into the possession of Airini Karauria (Mrs. Donnelly).



This table shows a junction of conqueror and conquered, the late chief Wi Tako having married a grand-daughter of the chieftainess Tamairangi. The latter was one of three famous women of East Coast tribes whom history tells us were carried in litters when they moved abroad, on account of the respect in which they were held.

The song of lamentation sung by Tamairangi when driven from her home we have not been able to collect, but the following lament for Te Kekerengu is worthy of preservation:—

“He aha rawa te hau e tokihi mai nei
 Ki taku kiri . . . i
 He hau taua pea no te whenua . . . i
 Waiho me kake ake pea e au
 Ki runga o Te Whetu-kairangi
 Taumata materetanga ki roto o Te Whanga-nui-a-Tara
 Aue ki au! E koro ma . . . i
 Ko Matiu, ko Makaro anake e kauhora noa mai ra
 Nga whakaruru hau taua i etahi rangi ra . . . i
 Naia koutou ka ngaro i au . . . i
 Kai aku mata ki nga ope
 Ka takoto ki Waitaha raia
 Ka ngaro whakaaitu ia koutou
 E koro ma! E kui ma . . . e!
 Tera pea koutou kei o takanga
 I roto o Porirua ra
 Ko wai au ka kite atu i a koutou
 E koro ma . . . i.
 Aue . . . i!
 Me kai arohi noa e aku mata
 Ki o titahatanga i Arapaoa ra . . . i
 Te ata kitea atu koutou
 E koro ma! E kui ma . . . i!
 I te rehu moana e takoto mai ra . . . i
 Tena rawa pea koe kei tapua (?) tahi o Tuhirangi
 E taki ra i te ihu waka
 Koi he koe i te ara ki Te Aumiti

Kei whea rawa koutou e ngaro nei i au
 E koro ma . . e . . i
 Tena rawa pea koutou ki roto o Tai-tawaro
 E ngaro nei . . e . . i
 Ko te waro hunanga tena o Tuhirangi
 Nana i taki mai te waka o Kupe,
 O Ngake, ki Aotearoa
 Ka mate Wheke a Muturangi i taupa o Raukawa
 Koia Whatu-kaiponu, whatu tipare
 Ka (hoe) atu ki Te Aumiti
 E whakaumu noa mai ra
 Tauranga matai o te Koau a Toru paihau tahi
 E kai mai ra ki te hau
 Ka ngaro raia koutou i au, e koro ma . . e . . i
 Tena pea kei roto o Whare-rau i Waipuna
 Kei roto o tiritiri te moana i roto Pukerua
 Ka wehe nei koutou i au . . e . . i."

(What wind is this that smites my skin; the wind of war maybe from other lands. Let me perchance ascend to the summit of Te Whetu-kairangi and scan the expanse of the Whanga-nui-a-Tara. Alas! Ah me! O Sirs! Nought is seen save Matiu and Makaro outspread, that sheltered us from war's alarms in other days; now are you lost to me. Mine eyes look upon the wayfarers lying yonder at Waitaha, but you, O sirs! O dames! by sad mischance are lost. Maybe you yet follow old familiar paths yonder at Porirua, but how indeed may I see you, O sirs! Alas! Let my eyes roam vaguely to the scene of your wanderings at Arapaoa, though clearly seen by me you never more shall be, O Sirs! O dames! through yonder sea haze hanging low. Perchance you tread the way of Tuhirangi, he who tracks the canoe prow, lest ye astray should go from the water path at Te Aumiti. At what place are ye hidden from me, O sirs! Maybe within Tai-tawaro you are lost, the darkling depths concealing Tuhirangi, he who hither tracked the canoe of Kupe and Ngake to Aotearoa, when perished the Wheke of Muturangi at the barrier of Raukawa, hence Whatu-kaiponu and Whatu-tipare. And onward pressed to Te Aumiti that yawns agape, the point of vantage of the Koau-a-Toru, that, single winged, grips the assailing winds; but lost are you to me, O sirs! Maybe in Whare-rau, at Waipuna, or stretch of sea past Pukerua, you severed are from me.)

Notes:—

Waitaha.—There is a place of this name on the western shore of Lyall Bay.

Porirua.—The home of Kekerengu and his parents was at this place.

Arapaoa.—Ngati-Ira frequently crossed the Straits on visits to relatives living among the Sounds.

Tuhirangi is the native name of the famous Pelorus Jack off French Pass.

Te Aumiti.—The native name of the French Pass.

Tai-tawaro and Kaikai-a-warō are both names for the place where Pelorus Jack is said to have lived. He is credited in Maori myth with having guided the canoe of Kupe hither from the isles of Polynesia.

Wheke a Muturangi.—A huge squid that, in another myth, Kupe is said to have followed from Eastern Polynesia to this land. He killed it at The Brothers (Nga Whatu-kaipōnu), which have been *tapu* ever since, and all people crossing the Straits had to veil their eyes when passing Nga Whatu, hence the expression *whatu tipare*, or veiled eyes.

Koau a Toru (or Potaru). Another myth concerning the voyager Kupe. See "Journal of the Polynesian Society," Vol. II., p. 147.

THE CROSSING OF RAUKAWA (COOK STRAITS).

The sea of Raukawa, quoth Te Karehana Whakataki, of Porirua, to the writer twenty-five long years ago, is a *tapu* sea. In olden times those who crossed it for the first time might look neither to the right or left, nor yet behind. If one should break this rule, then the canoe was held stationary by supernatural powers for a day and night, only the most carefully conducted ritual of an expert could release it. All persons on a canoe carefully veiled their eyes with *karaka* leaves, lest they see the dread rocks of Nga Whatu, or Kapiti Island, which was also banned. When the shoal part of the Straits, away out in the middle, and called the *tuhūiwi*, was passed, the adept would call out—"O friends! Here is Takahi-parae," which is the name of the deep water on either side of the shoal. Then would the people rejoice at nearing the end of the voyage.

At one time the canoe of Tungia, father of Pirihana of Pukerua, was crossing Raukawa, when a man who did not believe in its *mana* ventured to look around. At once the canoe was held stationary by the Komako-huariki that guards the cod banks. As an adept named Te Rimurapa, of Kahungunu, was on board, they were able to proceed after a day's detention. The Komako-huariki is a small bird, and *tapu*; it is curiously marked and striped, unlike any ordinary bird. If heard by fishers on the banks, no fish will be caught.

Hori Ropiha, of Waipawa, stated that when a canoe crossed Raukawa from this island, Te Ika a Maui, to the South Island, Te Hoi a Maui, all men, women and children had to cover their eyes. Also women expecting to become mothers were compelled to carefully cover their bodies, and the carved human figures at prow and stern of the canoe had to be covered likewise. This informant quotes a passage from an old song in proof of his statement:—

"Koparetia mai ko Te Whatu-kaipōnu
Kei poua hoki koe, tahuri ki te moana."

To return to Ngati-Awa and their occupation of this district, there is little to add to the matter already published concerning their aggressive action towards the natives of Wai-rarapa, which finally compelled most of those folk to retire to Nuku-taurua, at Te Mahia, north of Hawkes Bay, leaving behind them a certain number to keep their fires burning on the land. Finally, after much fighting, the appearance of Europeans at Port Nicholson seems to have had some effect towards putting a stop to hostilities, and shortly afterwards peace was concluded, and the refugees returned to Wai-rarapa.

In 1835 the strength of Ngati-Awa in this district was depleted by the removal of many of their fighting men to the Chatham Islands. These folk, having heard of the Chathams as being occupied by an unwarlike people, made up their minds to proceed thither. To this end they seized the brig 'Rodney,' then lying near Somes Island, and compelled the captain to take them down to the islands, where they soon made short work of most of the harmless natives. For an account of this raid and occupation see the "Journal of the Polynesian Society, Vol. I., p. 154.

THE MAUNGA RONGO OR PEACE MAKING.

Finding themselves severely pressed by the new occupants of the Land of Tara, the clans of Wai-rarapa gradually withdrew to Nuku-taurua. This movement began after the death of the chief Te Maari-o-te-rangi.* One party, under Nuku, Te Rangi-takaiwaho and Tu-te-pakihi-rangi, a division of the Kahukura-awhitia clan, left from Te Iringa. On reaching Wai-marama, Nuku resolved to return and have another attempt to avenge the wrongs of his tribesmen. In one of the fights that ensued, Te Whare-pouri, a Ngati-Awa chief, managed to escape, but his wife, Te Ua-mai-rangi, and his daughter, Ripeka Te Kakapi-o-te-rangi, were captured by Nuku and his party, as also some others. This occurred at Tauwhare-rata. On arriving at Nga Umu-tawa, all the prisoners except Ripeka were released, and returned to their home at Pito-one by way of the coast. Nuku took Ripeka to Nuku-taurua, and gave her as a wife to one Ihaka. Then Nuku sent these two to the Harbour of Tara to propose a peace to Whare-pouri, hence the latter proceeded to Nuku-taurua, but, on his arrival there, found that Nuku had lately died. The task of peace making was then taken up by Tu-te-pakihi-rangi, who came down with a party and concluded the matter. After this the Wai-rarapa folk began to return to their homes, the bulk of them returning in 1842.

But several little unpleasantnesses occurred between the capture of Ripeka and the peace making. His party captured Tama-i-awhitia at

* Shot by Wi Tako at Te Roro, near Matakītaki, in Palliser Bay.

Te Waipipi, and Tai-pa and Kai-toretore at Te Whangai, while Renata Kai-waewae was caught at Te Kai-kokirikiri, though Kokob ransomed him for a musket named 'Rerepu.' When Nuku finally went north, he said to those of the Hamua and Ao-mataura clans who were remaining at Wai-rarapa, "Farewell! See that you keep my footsteps warm after I have departed. I go to follow the migrants of Wai-rarapa, but whatever fate may lie before us I will return here to visit you." But Nuku, the fighter, was never again to look upon the vale of the Shining Water. He died in exile.

It was after this that Ngati-Tama, one of the clans holding the Harbour of Tara, under Te Kaeaea, Takotohau and Toheroa, raided Wai-rarapa and attacked and defeated the Kainga-ahi clan at Kopuaranga. This chief, Te Kaeaea, assumed the name of Taringa-kuri about this time, which came about in this wise: At a meeting of the loose confederation of northern tribes, Te Rangi-haeata of Ngati-Toa made a speech. One of Ngati-Awa asked the meaning of one of his remarks, which act angered Rangi, and he replied by an incisive utterance declaring that some of his dull witted hearers must have dogs ears (*taringa kuri*). Hence the Sparrow Hawk became Dog's Ear, and was so known from that time in his little hamlet at Kai-wharawhara.

The next act seems to have been a raid by the Hamua folk, who killed Te Pu-whakaawe at Waiwhetu, he being a sub-chief of Ngati-Awa. This seems to have occurred just about the time of the arrival of Tu-te-pakihi-rangi, who sent Ihaka Ngahiwi to Wai-rarapa to tell the people to stop fighting, as peace was being made. The following are the names of the persons who came to conclude peace with Ngati-Awa:—

Peehi Tu-te-pakihi-rangi	Te Harawira
Hawaiki-rangi	Paora Kaiwhata
Kopa-kau	Tareahi
Tama-i-hikoia	Te Whawhao-po
Nga Tuere	Teira
Numana	Meihana Hapeta
Mikaere	Ihaka Motoro
Rihara	Raniera Roimata
Ngairo Te Apuroa	Ngariki
Te Rangi-takaiwaho	Whakataha
Piharau	Te Retimana
Kereopa	Te Korou Mohaka
Pahoro Te Tio	Henare Te Mahukihuki
Kahu-tahei	Natanahira Te Nguha
Te Taatere	

It was arranged by Te Hapuku, Tareha and Te Moana-nui, and other chiefs that Te Whare-pouri, who was on a visit to Nuku-taurua should remain there as a hostage during the sojourn of the above party.

in the district. This party seems to have been brought down the coast by some European vessel (*kaipuke*), the name of which is not given. When Peehi of the long name arrived here, the wife of Te Whare-pouri (Te Ua-mairangi) said to him:—"There is no property of Te Whare-pouri here to serve as a gift to you, the only thing he left here is myself." On his return north, Peehi repeated this speech to Te Whare-pouri, who remarked:—"E pai ana, e taku hoa. He wai kowhao waka ma te tātā e tiehu, ahakoa wai tai, wai whenua ranei." (It is well, O friend. The leakage water of a canoe may be baled out with a scoop, whether it be salt water or fresh). And Te Ua was taken to wife by Peehi.

When the peace making was being discussed by the two peoples at the Hutt, Peehi made the following remarks in his speech to Honiana Te Puni, to Ngatata, to Kiri-kumara, to Miti-kakau, to Taringa-kuri, and the assembled peoples of Awa and other tribes:—

"List unto me, O ye peoples here assembled. I had given you no cause to come here and attack me and to take my land; by you I was forced to drift away and dwell upon the lands of strangers. I was induced to proceed to the region occupied by the people whose weapon is the musket, then I returned here to meet you folk now before me. Well, yonder is Te Whare-pouri dwelling at Nuku-taurua, whither he went to induce his friend Nuku Te Moko-ta-hou to return to these parts. Now Nuku is dead, and here am I and the chiefs of Kahungunu assembled before you. Now we are looking at this new folk, the *pakeha*, and his characteristics. Who can tell whether he is kind and just to man? For his weapon is an evil weapon, and his intentions may also be evil.

'This is my message to you:—I cannot occupy all the land. Yonder stands the great Tararua range, let the main range be as a shoulder for us. The gulches that descend on the western side, for you to drink the waters thereof; the gullies that descend on the eastern side, I will drink of their waters. Remain here as neighbours for me henceforward."

The offer of peace was accepted, both sides agreed thereto, with many, many speeches. The boundary between the two peoples ran from Turaki-rae along the main ridge to Remutaka, along that to Tararua, and on northward along its summit. And so the two peoples lived in peace on either side of that line, and knew not war, for the day of the white man had come, and the new ideas and productions of a strange race wrought a great change in the life of the Maori. The exiles at far away Nukutaurua returned south, many of them settling at Te Kōpi-a-Uenuku, at Palliser Bay. The peace sought by the sons of Tara seven long centuries ago, when they settled on Miramar

Island, had come at last, and the memory wheels back to the song of Hau, the namer of names, he who sang:—

“Ka rarapa nga kanohi, e hine! Ko Wai-rarapa,
Te rarapatanga o to tipuna.” Etc., etc., etc.

The following anecdote was related to the writer by a Wai-rarapa native:—At one time a band of Ngati-Awa was returning from a raid on Wai-rarapa with prisoners. On arriving at a place near Orongorongo, one of the prisoners, Te Retimana, chanced to be walking just behind Te Wera, of the Mutunga clan. Noting that no other members of the party were near, the prisoner offered to rearrange the straps of Te Wera's swag, under which straps was stuck a long handled tomahawk. As he did so he jerked the weapon out and delivered a blow at Te Wera, who, throwing up his hands as a guard, had both severely cut. Te Retimana killed him, fled up the hill into the bush, and escaped.

In these same wars one Pa-te-ika was captured at Hau-takere-waka. When the party reached Te Ngakau, at Te Kura-i-awarua, it was decided that the captive be killed. Pa accepted his fate after the manner Maori, merely asking permission to drink of the waters of the home stream hard by:—“Do not slay me until I have drank of the waters that flow past my home!” Having done so, he stepped forth to receive his death blow, remarking as he did so:—“*Aorangi tu noa, tāpākotinga takoto noa.*” And the next moment the old warrior passed out on the oldest of all trails, the Broad Way of Tāne that leads to the spirit world, to leave his final words to be treasured by his descendants.

One of the clans at Wai-rarapa that took part in these alarms and excursions was that known as Ngati-Parera, descendants of one Parera, who gained his name in a somewhat peculiar way. A man named Te Ao-hurihia escaped from a fray at Okakara clad merely in his birthday suit. Having made what a Texan would describe as his hot foot getaway, he espied a flock of ducks up the river, and managed to catch some of them. That night he lay out in the forest, and we are told that he retained warmth in his body by means of embracing the ducks. Hence he was given the name of Parera (duck), and he became the eponymic ancestor of the clans of that name.

The Wai-rarapa natives had a number of fortified villages as their principal places of residence in former times. Among them were the following:—

Pehikātia. Situated near Greytown. See “Maori History of the Taranaki Coast.” p. 454.

Te Karearea. Situated at the mouth of the Otakoha stream Palliser Bay; on right bank.

Orongo-korero. At Cape Palliser.

Horewai. Situated just west of Whātārangi, Palliser Bay.

Tonganui-kaea. Situated at Kiriwai, N. W. side of Wai-rarapa lake. Said to have been a large place.

Heipipi. Opposite Kāhunui, on east side of Rua-mahanga river. Named after the old hill *pa* at Petane (north of Napier). Occupied by the Hamua clan of Rangitane. An old saying was:—"Ko Rangitumau te maunga, ko Heipipi te *pa*."

Kakahi-makatea. Near Pounui lake or lagoon.

Nga Mahanga. On the Rua-mahanga river. The *pa* of Nuku.

Maunga-rake. At Wainuioru.

Ouhi. At mouth of the Whareama river.

Te Iringa. An old Rangitane *pa* originally known as Ihu-toto. It was renamed by Nuku. Here it was that the Wai-rarapa natives assembled when the second party of Nga-Puhi raiders came down from the Napier district, instigated by Tiaki-tai in revenge for Para-rakau. The people gathered here because Tamahau had gained a reputation in his former fight with Nga-Puhi. Thirty of Nga-Puhi fell at Tawhanga, one of their chiefs, Tu Te Rangipokipoki, was slain by Tamahau with a spear. Some muskets were captured by Tamahau's force, one of which, named "Te Kiri o Te Peehi," is still preserved.

Tamawharu. A *pa* in the vicinity of Te Iringa.

Other old fortified places have already been mentioned in the narrative, and others appear in certain published works already alluded to, and in a paper on the chief Nuku, by Mr. T. W. Downes, for which see Vol. 45 of the "Transactions of the New Zealand Institute."

RAKAI-RURU, THE TANIWHA.

In former times, when the *mana maori* was extant, there abode in a small lake or lagoon, named Atua-hae, and situated near the northern end of Wai-rarapa lake, a fearsome *taniwha*, or demon, named Rakai-ruru. He was sometimes seen lying on the shore in the form of a log, which was not always of the same species of tree; it might be white pine at one time, and *maire* at another. When the river mouth is closed by shingle this demon resides at Atua-hae, but when the waters run free he goes for a jaunt to the South Island. When Europeans arrived in the district, Rakai resented their presence. Should anyone molest that log in any way it would disappear in a manner truly marvellous. Thus it is related of a gentleman of early days named Jack Murphy, presumably of Italian descent, that he attempted to split the demon log into posts. When he returned to his task next day, behold! the magic log had disappeared, leaving worthy Juan stranded on a logless shore.

It is highly probable that this story is quite true, inasmuch as it was told to the writer by an old resident of the district, a man who ought to know!

NGATI-RANGATAHI AT THE HUTT.

The clan of this name seems to have come from the Ohura district and to have settled in the upper part of the Heretaunga or Hutt valley. In their fighting against the Wai-rarapa natives they lost two chiefs and a number of commoners, whose bodies were eaten. Then the clan retired to Porirua and Kapiti. In 1842 these folk returned to the Hutt and commenced to dispute the settlers' claims to the land. These were the natives that gave so much trouble in that district, backed up as they were by Ngati-Toa of Porirua. Ngati-Rangatahi were related to Ngati-Tama.

PITO-ONE PA

The Ngati-awa *pa* at Pito-one, where the chief Te Puni lived, is thus described in Hodder's "Memories of New Zealand Life":—"At the commencement of the Hutt Valley is a Maori *pa*, with divers strange *whare* (hut) and store rooms, fenced in with a double palisading of eight or ten feet high, and lashed with the native flax(?). Every three or four yards round the palisades are long posts, about a foot in diameter, ornamented with some grotesque carvings at the tops."

ECHOES FROM OTHER DAYS.

Some time after the Wai-mapihi fight, a raiding party from Wai-rarapa captured a woman named Te Wai-punahau at Waimea, near Wai-kanae. It was in order to regain this woman that Te Rangi-haeata, Te Hiko-o-te-rangi, Te Rangi-hiroa and Te Kanae made peace with the Kahungunu clans, when she was returned to her people. She is said to have been the mother of Wi Parata, whose father was a European named Stubbs. As a boy Wi Parata lived with a trader in the north. He lived at Tonga-porutu for some time, and then at Nga Motu with Te Atiawa, after which he came to Kapiti on a European ship. He is said to have witnessed the death of Tamai-hara-nui, and to have lived at Te Awa-iti. He went to Port Cooper on a vessel that proceeded thence to Hobart Town, whereupon Wi went ashore and lived with Ngai-Tahu. In after years he was a well-known resident of Wai-kanae.

THE BEREAVED MOTHER OF PUHIRANGI, AN OLD-TIME
LEGEND OF MIRAMAR.

The following is one of the best of the old songs pertaining to this district that has been collected. It is a lament by a woman named Te Ihu-nui-o-tonga for Rangi, her daughter, who had died. Te Ihu-nui was the wife of Tu-te-pewa-a-rangi, a chief of Puhirangi, a stockaded village that stood on the ridge above Karaka Bay. Prior to the death of the girl Rangi, the mother had been disturbed mentally by an omen of misfortune, the twitching of muscles or nerves termed *tahakura*

and *io tahae*, hence she was apprehensive of coming misfortune, as expressed in the opening lines:—

“Pa rawa, i, e te tahakura
 E homai tohu ki au
 Kia oho ake e te ngakau
 Ko wai rawa koe e tahu nei i a au
 Ka haramai e roto, ka kai kohau noa,
 Ka waitohu noa
 Tenei tonu i a koe, e te kahurangi
 Ko wai rawa ka hua ko koe tonu, e Rangi, e!
 Whatatai noa atu e te tinana
 I a au ki roto o Puhirangi
 E rauwiri noa mai ra a Hine-moana i waho
 Tena ia koe ka riro i te au kume ki Tawhiti-nui
 Ki Tawhiti-pamamao, ki Te Hono-i-wairua
 I runga o Irihia.
 Kia tika to haere ki roto o Hawaiki-rangi
 E mau to ringa ki te toi huarewa
 I kake ai Tane ki Tikitiki-o-rangi.
 Kia urutomo koe ki roto o Te Rauroha
 Kia powhiritia mai koe e nga mareikura
 O roto o Rangiatea
 Ka whakaoti te mahara i kona ki taiao
 E hine . . e!

(Omens assail me with signs that disturb the mind. Who indeed are you who thus afflicts me, and causes with vague warning a formless fear and questing mind? It was indeed you, O cherished one. Who would have thought that you would go, O Rangi! Wearily inclines the body, as, within Puhirangi, I look forth on Hine-moana surging restlessly afar. But now you have gone, borne on the ocean stream to far Tawhiti-nui, Tawhiti-pamamao, to Te Hono-i-wairua on Irihia. Fare on, and carefully enter Hawaiki-rangi. Grasp in your hand the *toi huarewa*, the gyrating way by which Tane ascended to Tikitiki-o-rangi; that you may enter within Te Rauroha, that you may be welcomed by celestial maids within Rangi-atea. Then shalt thou cease to remember this world, O maid!)

The picture here limned is that of the bereaved mother sitting on the hilltop above Karaka Bay, surrounded by the dwellings of neolithic man, and gazing out over the defensive stockades to where the surging waves of Hine-moana, the serried ranks from the realm of Kiwa ever roll across the harbour mouth to attack the flanks of the Earth Mother. Then she farewells the spirit of her daughter, borne by the ocean currents along the *ara whanui a Tāne*, the broad way of Tāne, the golden path of the setting sun, past Tawhiti-nui and Tawhiti-pamamao, the wayside resting places of her ancestors when they migrated from the hidden fatherland in the days when the world was young. To Te

Hono-i-wairua on the sacred mountain in the great land of Irihia, the hot homeland of the Maori, where legions of dark skinned folk dwell; to Hawaiki-rangi, wherein meet the spirits of the dead ere passing to the two spirit worlds. She then urges her child to ascend with care the whirlwind path by which Tāne of old ascended to the uppermost of the twelve heavens, to enter the precincts of Tū Rauroha, a division of the uppermost of the heavens, and Rangiatea, the thrice *tapu* house or temple, there to be welcomed by the *marekura*, female denizens of that realm, the realm of Io, the Supreme being, and where all thought and remembrance of this world would cease.

Herein we observe the mythopoetic fancies of uncultured man, of man who had not yet attained that stage of culture in which are involved the beliefs of punishments of the human soul after death, of raging fires and burning lakes, with other pleasing conditions invented by gentle priests.

(To be continued.)

NOTES ON THE MANGAREVA, OR GAMBIER GROUP OF ISLANDS, EASTERN POLYNESIA.

BY S. PERCY SMITH.

WE are indebted to the Rev. Père Hervé Audran for a copy of an "Essai de Grammaire de la Langue des Iles Gambier ou Mangareva," by the Catholic Missionaries of that Archipelago, published at Braine-le-compte, France, in 1908. The work consists of 197 pages of grammar, 14 pages of dialogues, and 124 of Dictionary in double columns. This latter part is of very great interest, as it is full of references to the traditional history of the Group, the manners and customs of the natives, and other matters which should appeal to our members. Some of the matter contained therein is translated and given below in addition to some notices of visitors to the Group in the early years of last century. We feel that the Reverend Fathers who have preserved this material are entitled to the thanks of Polynesian scholars for having, not only recorded so much of the language spoken by the Mangarevans, but specially for the historical and traditional information to be found in the Dictionary.

In 1899 the New Zealand Institute published a Dictionary of the Mangareva dialect, translated from the French by Ed. Tregear, and, no doubt, based on the collections of the Catholic Missionaries (though the author does not mention this). And Père Audran tells me he has a MS. Dictionary of the same dialect of some 1062 pages in double columns, so that this dialect of the Polynesian language is well provided for from the lexicon point of view.

Studying the Dictionary under review, one is struck by the amount of important information the Mangarevans must have been in possession of at the time of the landing of the French Missionaries in 1834, and, while thankful for what has been preserved in this work relating to bygone times, we at the same time regret that the traditions in full have not been collected, or, at any rate, not given to the world, as far as I know.

Dr. P. A. Lesson in his little book of 165 pages, "Voyage aux Iles Mangareva," Rochfort, 1844, gives a good deal of information that he obtained from the resident Missionaries in 1840, but much more is wanted. Dr. Lesson is also the author of a large work in four volumes, entitled "Les Polynesiens."

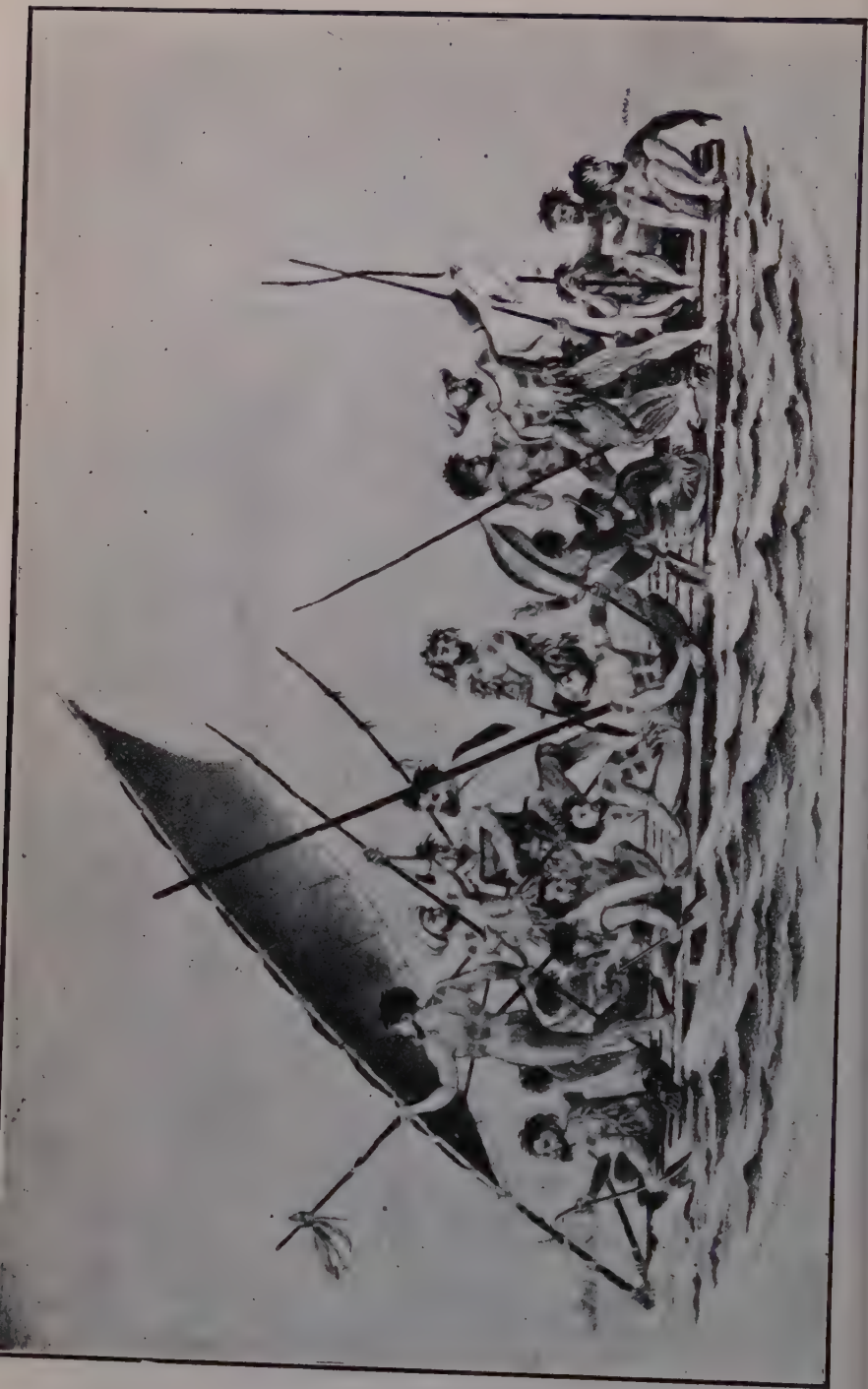
The Mangareva Group is situated lat. $23^{\circ} 20'$ S. (and therefore just outside the Tropics), and in long. $134^{\circ} 45'$ W. The group forms very nearly the most south-eastern termination of that long chain of islands named the Paumotu (modern name Tuamotu), which extends from north-west to south-east, for a length of some 1,500 miles—from Matahiva to Ducie Island, while in a continuation of the same S.E. direction is Easter Island, 1,450 miles from Mangareva. With the exception of the little, low and uninhabited island of Sala-y-gomez (175 miles north-easterly from Easter Island), the latter is the nearest Polynesian land to South America, from the coasts of which Easter Island is distant about 2,250 nautical miles.

The Mangareva Group consists of four principal islands, all high—Mount Duff is 1,248 feet high—with a number of smaller ones, all contained within an encircling coral reef, about 24 by 23 miles in extent. The group was discovered by Captain Wilson, commanding the 'Duff,' the ship that took the first missionaries to Tahiti and other islands in 1797, who named the islands Gambier, quite ignoring the fact that they had a name (Mangareva) given by the real discoverers—for Captain Wilson could not have been the discoverer if there were people there; it was his part merely to report the existence of the group to Europe. Wilson, did not, however, land on the group.

In 1825 Captain Beechey, R.N., of H.M. ship 'Blossom,' 26 guns, made a survey of the group, and covered it with *blossoms*, in the shape of English names to the entire exclusion of native names—his Chart, otherwise excellent, does not contain a single native name, though he was in daily communication with the people for some time, and might have learnt their proper names. One cannot help condemning this ignoring of names given by the original discoverers, in which our sailors have somewhat distinguished themselves, in contra-distinction to other celebrated navigators, as for instance, Dumont D'Urville, the French commander, who always adhered to native names when he could obtain them.* Later on we shall see who was the probable discoverer of the group. Captain Beechey was the first person to give to the world any account of the islands and their inhabitants from personal knowledge. The group is under the administration of the French Government at Tahiti.

Captain Beechey gives a very interesting account of his stay at the islands, which lasted from 29th December, 1825, to the 13th January, 1826, and he describes the people, some of their customs, etc., etc.,

M. Lesson supports my view of this matter, He says: "Beechey usant, ou plutot abusant de le coutume des marins, baptisa de noms de personnages anglais les diverses iles et ilots qui constituent cet archipel. Il ne parait pas s'etre enquis des noms que leur ont donné les naturels" "Voyage aux Iles Mangareva," page 13.



MANGABEYA BAEET-CANOE

which account is too long to reproduce here. A thing that strikes one very much is, that the people had no canoes at that time, but used rafts instead.* In these rafts they apparently made long voyages (see under Poatuto and Tupou *infra*), yet, according to Beechey, the islands had large trees on them. His description of the rafts is as follows: (p. 142, Vol. I) "As we were putting off from the ship in the boats to make this interesting discovery, several small vessels under sail were observed bearing down on us. When they approached we found they were large katamarans, or rafts, carrying from sixteen to twenty men each. At first several of them were fastened together, and constituted a large platform capable of holding nearly one hundred persons; but before they came near enough to communicate they separated, furled their sails, and took to their paddles, of which there were about twelve to each raft. We were much pleased with the manner of lowering their matting sails . . . and working their paddles, in the use of which they had great power and were well skilled, plying them together, or, to use a nautical phrase, keeping stroke. They had no other weapons but long poles, and were quite naked with the exception of a banana leaf cut into strips and tied about their loins, and one or two persons who wore white turbans." They were much surprised at some dogs on board, having no quadrupeds but rats of their own. Tattooing was extensively used, and Beechey says it was much like that of the Marquesas islanders. The accompanying copy of one of the plates illustrating his voyage shows a raft and some of the tattooing also.

Beechey describes the trouble they had from the stealing habits of the natives when first met with, which seems to have ceased after a time. The productions of the islands in the matter of food plants were the *tī*-plant, sweet potatoes, *appé* (*ape*, the giant *taro*) plantains, bananas, sugar cane, water-melons, coco-nuts, bread-fruit, and the *taro*. The number of inhabitants was estimated at 1,500. The "Annuaire de Tahiti," 1897, says the population was 508 at the census of 1892, and in 1840 Lesson learned from the missionaries that they numbered between 2,200 and 2,300. Mr. Thompson in his account of Easter Island, "Te Pito-te-henua" † (Smithsonian Institution, 1891), says, p. 46: "In 1878 the mission station [of Easter Island] was abandoned, and about 300 people followed the missionaries to the Gambier Archipelago." The inhabitants of Crescent

* Lesson, however, 14 years after Beechey, saw large canoes at Mangareva, which they call *ao*, a word that is not, however, in the dictionary.

† Te Pito-te-henua means "the navel of the land," or, the last of the land; and as a matter of fact Easter Island is the last of the islands forming the Paumotu Group. Did the Polynesians so call it because they found no lands beyond it?

Island, of the Paumotu Group, were also moved to Mangareva prior to 1840.

After Captain Beechey, the next visitor to the group who has left anything on record in relation to it, was the Belgian merchant, J. A. Moerenhout, who for several years cruised about the Eastern Pacific in pursuit of his business. He had his headquarters at Papeete, Tahiti, where he also acted as Consul General for the United States. He published a work in 1837 at Paris, entitled "*Voyages aux îles du Grand Océan*," in two volumes, which are full of interesting information about a large number of islands, their inhabitants, customs, beliefs, &c. He visited Mangareva in February, 1834, and spent some days there and found the inhabitants much changed since Beechey's visit in 1826, for they were quite friendly at that time; nor does he mention their stealing habits so much complained of by Beechey. This amelioration he ascribes to intercourse with traders who for the last few years prior to his visit had made many voyages there from Tahiti in search of pearls, of which a good many were secured in the extensive lagoon of the group. Some of these enterprising traders were Captains Ebrill and Henry, well-known names in the Eastern Pacific.

Moerenhout describes the people as a fine race, and says of them, "The inhabitants of Gambier are positively of the Polynesian race properly so called, that is, of the race which extends from Easter Island to Tongatabu, and from New Zealand to the Sandwich Islands. The race is generally handsome, and the men especially are not excelled in elegance of form, the regularity of their features, their strength, and their stature by any of the other branches." He seems to think the language approaches most nearly that spoken by the people of Rapa, Laivavai (Raivavai) and Tupuai of the Austral Group. The author speaks of seeing several mummies in caves, (a subject which has occupied our pages a good deal lately) and describes the process of preserving the bodies. He agrees with Beechey in saying that the people had no canoes, but used rafts made of three tree trunks tied together, and, in running before the wind several rafts are fastened together producing "a singular and picturesque appearance." Many of Moerenhout's observations are of great interest.

The next visitor to leave an account of the Mangareva Group was the distinguished French navigator, Captain Dumont D'Urville, with the two frigates, the '*Astrolabe*' and the '*Zelee*.' A long account of his visit is to be found in the "*Voyage au Pole Sud et dans L'Océanie*," Paris, 1842, Vol. III., p. 138 to 213, and a large number of notes by officers of the expedition. D'Urville was at Mangareva in August, 1838, four years after the arrival of the missionaries in the group. With his usual care the French captain (afterwards admiral)

has given an excellent account of the group, of which his officers made a survey, and describes, with some minuteness, the trials of the missionaries on their first arrival in August, 1834, and the complete success accomplished in civilizing these wild islanders. The language, the author thought, was more like that of New Zealand than any other of the islands. He says that the natives used the word *pakeha* for a white man as we do in New Zealand, but this word is not to be found in the Dictionary; and that the missionaries told him the natives used the word *pihe* for a "national chant as they do in New Zealand." The *pihe*, however, is a *karakia* said over the dead. The Mangareva Dictionary says: "Pihenga, invocation to the national dieties of the night to announce the death of any one."

D'Urville's account is full of interest, and the large number of notes abstracted from the officer's journals give much detail on manners, customs, etc., etc., of the people. His work has a large number of illustrations of places and people.

The next writer I have a record of was Dr. A. Lesson, who, in the work quoted on the first page hereof, has much of interest to tell. He visited the islands in the brig of war 'Pylade,' in April, 1840. Among other remarks he says, page 54: "M. Latour, one of the missionaries, spoke to me of an ancient wall which the natives regard as having been built by a race which preceded them in Mangareva He added a fact that would be curious to verify, that these walls had been built with mortar, and that the natives were quite ignorant of the use of such a thing prior to the arrival of the missionaries." It may be noted here that E. H. Lamont, in the account of his shipwreck and residence on Penrhyn, or Tongareva Island in 1853 (see "Wild life among the Pacific Islands."), on page 159, has the following reference to some 'composition' of which some ancient buildings were made. He says: "Some distance beyond this were what appeared to be the foundations of stone walls, many of them intersecting our path. I afterwards saw similar erections in other parts of the island, but could never get a proper explanation of them, the natives merely saying they had been houses, but apparently knowing nothing more of them than I did. These remains, like the huge stones of the *maraes*, that are evidently made of composition, though the natives believe them to have come out of the sea, and led me to believe that another race must have at one time inhabited this little portion of the globe." Lamont in another part of his work describes further stone remains, but does not describe the stone itself.

I have a note, but do not remember its source, that the stone work in the forts at Rapa-iti Island, southward of Rarotonga, also have concrete work in their composition.

In these three instances there is an opening for further investigation, for such works in which concrete, or mortar are used are probably

not of Polynesian origin, or the present inhabitants would surely know something about them; the forts at Rapa are perhaps an exception.

It is impossible to say from the information to hand which branch of the Polynesians the Mangarevans belong to. Dr. A. Lesson, who was Chief Medical Officer of the French establishments in Oceania, and who had a knowledge of many branches of the race, seems to think they are nearest akin to the Marquesans by customs, language, and tattooing. If one may judge by what follows (see under *Te Tupua*), some of them came from Rarotonga. Notwithstanding the distance between the two places, it is probable communication was at one time not infrequent, and we have the record of one Rarotongan voyager who visited Easter Island, on the way to which Mangareva is situated. The traditions the people have of Harangi are probably very ancient, and refer to Indonesia. Some of the above Rarotongan migration were massacred at Atiaoa, a bay in Mangareva Island. Their canoe was named 'Te 'Tuamomono.'

Lesson notes the entire change in the character of the people since the visit of Captain Beechey in 1825, who found them wild, thievish savages, whereas the former describes them as a docile kindly people, which change he attributes, no doubt correctly, to the influence of the missionaries.

The above notes do not pretend to be a history of the Group, but merely a few words extracted from works that are probably unknown to many of our members, and are intended to give some rough idea of these islands, which have not been previously mentioned at any length in our "Journal;" and for the use of future students. The following are the extracts translated from the dictionary.

In what follows I have inserted the 'n' before the 'g' in all cases, for it is always so sounded though not written in this dialect, in which it resembles that of Paumotu, Samoa, &c. I have also separated the article from the noun, and my observations are shown in brackets [].

We shall see that these people had an extensive knowledge of the Pacific before the arrival of the missionaries, and that they, like all of the race, were accustomed to undertake long voyages, which, considering their frail craft, exceed the exploits of early European navigators.

Morimoringa, a pagan ceremony which took place on the birth of the eldest son or daughter of the king (*akariki*). To besprinkle. The people assembled in the place dedicated to the god Tu, and the most learned men among the Rongorongo (priests, prominent men) chant their songs of joy in the presence of the chief priest (*Tahura-akaao*), who gives the infant, as for a blessing, a stroke with two young leaves

of the coco-nut tree, after which the people retire. Eight days afterwards the chief priest, and his suite of priests, assemble in the same sacred place (*marae*), to which the infant is brought, and then the same chants as referred to above are repeated. The nurse expresses some of her milk on to a leaf which is given into the hands of the chief priest, who himself feeds the infant with it, at the same time pronouncing a benediction. Afterwards a great distribution of food is given to the people.

After that ceremony has taken place, the infant is sacred, and it is taken up the mountain, where it dwells for six or seven years, separated from communication with the common people. After the lapse of these years, the child is brought down from the mountain during the night to a place decorated for the purpose. This place is surrounded by eight hedges, or enclosures, close together, with eight gates adorned with garlands of leaves. The people are ranged in a double row—on one side are some who hold stretched from hand to hand pieces of papyrus (? *tapa*); while on the other side are stationed people who hold in each hand four coco-nuts. Then the child, carried by a man, passes between the two ranks, and in the same order proceeds to the same sacred spot where the two previous ceremonies took place, and after a simulated besprinkling of the child the people disperse.

Tahura, a priest, in Paganism. Tahura-akaa, high priest.

ORDINATION OF THE PRIESTS.

The chief priests, the only ones who exercised public functions, were taken from the royal family, or from those of the highest rank. The secondary order of priests were only present at the sacred place in attendance on the chief priest who performed all the public ceremonies. They only acted in cases where some particular individual was concerned, and under the orders of the chief priest. The following was the *igogo* (*ingongo*) or ordination, according to Iakopo (uncle of the king Maputeoa), when he was ordained. There were three to receive ordination in this case. Iakopo received from his father Mateoa, at that time king, the order to become a priest. He was therefore presented to the then high priest, Mateangaiatui. "I fear," said the latter to the king, "that he will not practise what the profession demands, and that he will fall into luxurious ways." "He will never do that," replied Mateoa; and the high priest accepted him on that assurance.

The king Mateoa ordered the collection of a large quantity of food from the four islands, which was to be deposited in a 'granary' in the earth, 24 feet long and 75 feet in circumference. All that amount of food passed into the hands of the chief priest whose duty it was to offer it to the minor god Teagiagi (Te Angiangi), in order that the latter might present it to the chief god Tu. It was rigorously ordained

that no kind of fish were to be caught in certain different parts of the sea, so that there might be the more for the day of ordination of the king's son, to be held four months afterwards.

When the time arrived, the provisions were prepared; afterwards the hair of the three acolytes was cut. Then the high priest conducted them to the sea where they passed over his back. That done he took the hands of the three acolytes, while he stood erect, and offered them to the principal god Tu, and his subordinates, saying at the same time the customary invocations: "Behold these men, thy priests." Afterwards they returned ashore to put on the white mantle and proceed to the sacred place and receive the powers of priests. The commencement of the ceremony is called *akau* (offering).

Conducted by the chief priest and arrived at the sacred place named Tekeika [a celebrated *marae* at Rikitea constructed by Tupa, for whom see *infra*], shaded by large trees and isolated from all habitation, the three followed after him up the great heap of stones, where priests alone are allowed. The high priest told them to stand upright, and in that attitude each took his white mantle, that would afterwards serve him as clothing, and offered them in their uplifted hands, with the eyes upturned to the heavens, to the great god Tu and his subordinates. After this they were told to sit down. This part of the ceremony is named *maro*.

They then proceeded with the part of the ceremony named *akakakao* (to support). The three acolytes standing near the chief priest, who was sitting, asked of the god Tu, and his four subordinates—Koruanuku (Ruanuku), Mariu, Tairi and Viringa—if they would deign to support them in their functions of priests. After the usual invocations they passed on to the place of ceremony named *pare* (hat). The priests' hats are in shape like a turban. The chief priest gave them the necessary explanations of their rights to use these hats, and then, crying with a loud voice, he offered each acolyte and his hat to the god Tu and his subordinates already mentioned. After these invocations the chief priest tore his sacred hat in pieces, giving each of the acolytes a portion, and preserving one for himself.

Immediately the assembled people raised cries of joy five different times to felicitate the acolytes on having acquired their hats. Subsequently came the principal part of the ceremony, named *touma* (to consecrate).

The chief priest took part of the food that the new priests had brought, and, holding up his hand containing it towards the heavens, looking at the acolyte, he consecrated the food by addressing in a loud voice the god Tu.

Then came the most essential part of the ceremony, the *igogo* (*ingongo*) (to cause the divinity to enter into the acolyte). The chief priest, chewing the food he had consecrated, then taking it out of his

mouth put it into those of the acolytes, saying to each of them, "Receive it! This is Tu; this is Koruanuku; this is Mariu; this is Tairi; this is Viringa; this is Teagiagi (Te Angiangi); this is Marupo-ruanuku." After that communication the chief priest thus addressed the new priests standing before him, "If thou art true to thy gods thou wilt live; if not thou wilt be punished. Rest five days without eating, so that it may not be necessary to attend to a call of nature before the great god Tu and his subordinates have taken root in thee."

After this the new priests retire to a new house (? *hare-tapu*) specially made for them, and out of which they are forbidden to issue until the second day after a visit from the chief priest, when he performs the ceremony named *nohorima*. He calls on the same gods, and thanks them for having passed into the newly made priests. After this he paints his knees in yellow and sends his pupils to bathe in the sea, from whence they return to their sacred home for another ten days.

On the expiry of the ten days, a new ceremony named *Turau* (to burn) takes place; in which the three novices took each a banana and cooked it near the sacred place. When cooked and peeled each took one in his hand and elevated it towards the heavens, while the chief priest called on the god Tu and his subordinates, the acolytes each offering their bananas. The three bananas remained, and became food for the rats.

Subsequent to the above ceremony, the three novices bathed in the sea, and on their return they were allowed for the first time to leave their house.

Two days afterwards took place another ceremony, the *Akaheke-oho* (hair cutting). The hair of the new priest was cut at the sacred place so that it should not be profaned; they went to bathe without the chief priest, calling on their gods and offering their hair.

Then followed another ceremony named *Tomaoko*, in which they addressed the same gods, holding each the end of a sugar-cane in hand. On returning ashore, their house was finally closed, and they occupied another, to remain there three months, at the end of which the chief priest visited them, carrying in his hand the end of a coco-nut leaf with which he struck each novice so as to remove the sanctity (*tapu*) which prevented their communicating with their fathers, mothers, wives, children, or other people. This last ceremony was termed *Tea*.*

* The dictionary gives the meaning of *tea* as white (the same as everywhere else in Polynesia), but it probably has the same meaning as in the name Patea, 'free from burdens or restraint.' When the migration under Turi arrived at the Patea River, N.Z., after their long march from Aotea, carrying burdens, they threw them down exclaiming, '*Ka patea tatou!*' We are relieved of our loads—and hence the name of the river.

It is thus that priests were made at Mangareva in pagan times, and whosoever had not passed through those ceremonies was no priest, nor could he fulfil the functions of one. The people had a great idea of their priests and respected them greatly. In their eyes the priest came before the king.

Tu. The supreme being among the Mangarevans. He was a sort of trinity; Tu was also *Atu-motua*, *Atu-moana*, and *Atea-Tangaroa*. The natives have given to that great god many subordinates. All sacrifices and the sacred spots (? *marae*) belonged to Tu. Also in the invocations and public prayers made by the chief priest alone, Tu was always named as being the final end of these sacrifices and offerings, invocations and prayers. The minor gods only appear after him and as his associates to whom are communicated some of his powers. Tu is a collective and common name, the being including the three—*Atu-motua* (the father-core); *Atu-moana* (the ocean-core); *Atea-Tangaroa* (the vast-Tangaroa), which is attested and proved by the invocations of the chief priests ever since their origin, for although he addresses the three others, the sacrifice is always made to Tu. *Atu-motua*, *Atu-moana* and *Atea-Tangaroa* are all powerful gods of the same genus and without father or mother. After invocations to them they end by that made to Tu, to whom the sacrifice is offered. The most exact signification of these three names is this: *atu*, eye-ball; *motua*, father; *moana*, the sea, that is, great; *atea*, vast, immense; *tanga*, white, beautiful; *roa*, long to infinity; and Tu is the being comprising all three.

Marae, offering made to the gods; the altar where they are made in heathen times; sacrifice; *v.t.*, to sacrifice. It was Tupa [see *infra*] who made these *marae*; there are nine of them. Te Keika at Rikitea, and Hau-o-te-Vei; Ruauku at Gatavake (Nga Tavake) and at Kirimiro; Tangaroa at Taku; Marae-erna at Taravai; and Anga-o-Tane at Angukau-i-tai. Of these the great *maraes* are constructed of stone,* and the smaller ones made of coral.

Marama, the moon These are the days of the month:—

1st day Maema-tai	11th day Omahara	21st day Korekore-toru
2nd day Maema-rua	12th day Ohua	22nd day Korekore-riro
3rd day Maema-toru	13th day Oetua	23rd day Vehi-tai
4th day Maema-riro	14th day Ohotu	24th day Vehi-rua
5th day Kore-tai	15th day Omaure	25th day Vehi-toru
6th day Korekore-rua	16th day Oturu	26th day Vehi-riro
7th day Korekore-toru	17th day Orakau	27th day Otane
8th day Korekore-kaha	18th day Omotohi	28th day Omouri
9th day Oari	19th day Korekore-tai	29th day Ohoata
10th day Ohama	20th day Korekore-rua	30th day Tunui

* ? Volcanic stone.

[These names differ somewhat from those formerly used in other islands, though several are common. It would be interesting to know how these differences arose.]

Motahu, sons of kings, deified. The *akarata* (sorcerers), false prophets of heathenism, desiring to be fêted and honoured by the kings and obtain large presents, became inspired and declared they had had communication with such and such infants of their family dead before birth, and consequently they (the sorcerers) were gods. The king, parent of the child, who was still alive, understand, at the time of these revelations, would give the inspired one a great quantity of food and all that he could in fêting his deified child before the eyes of the people, and every one believed and rejoiced at the distribution of food, exalting this new and secondary god from the family of the king. That infant ever after received divine honours.

[*Akarata*, is, in New Zealand Maori, *whakarata*, to tame, and is probably connected with Malay *rata*, which means to hypnotise—a sort of taming—and possibly it was through such powers that the sorcerers frequently worked their swindles.]

Tupa. Tupa and Noa were sons of Ai-pikirangi. That family came from a foreign country from which they had been driven, and came by aid of canoe, raft or vessel to Rauao (*petit pays de Tupa*, the little country of Tupa). [Meaning not clear to me. Possibly Rauao is the island Reao, or Napuke of the Paumotu Group. Lat. 18° 36', long. 136° 20'.] They were chiefs of the people in that [original] country; they disputed and fought. Tupa was conquered and exiled; he landed on an island where he found nothing to eat, and came from there to Mangareva.

The people who accompanied him were his son Nau, Rangi-tukao, Tavake, Ariki, Oka, Kiekie, Aneane; the wife of Tupa, named Maho, the only woman known of the expedition, Toerau, Puamea, Keke-ruerue, Iku, and Rouara; Oka was killed. Tupa touched first at one of the low islands surrounding this Archipelago. His first action was to offer a sacrifice to the great god Tu. From there he came with all his suite to the main island named Mangareva. There he erected, in honour of Tu, an alter of stones brought from a distance. The missionaries have seen that heap of stones situated under large trees in an isolated spot. The baptised islanders destroyed that sacred place, using the trees to burn lime with, and the stones in building their houses, thus using these objects which, in former times, they dared not have touched, and access to which was limited to the priests. After the principles [teachings] of Tupa there could not be any other place where to offer the sacrifices and other acts of the public religion.

The tradition which Tupa left to posterity is that there is another great country below, where kings reign, and from whence came their ancestors. That land has, down to our times, been called Avaiki, that is below, under, and "the keel of the land"—*takere no te henua*—by which we may understand it seems, Europe and Asia.

[It is suggested that the missionaries who recorded this tradition have confused the two meanings of *raro*, 'below,' and that the natives used the word in the same manner as Tahitians, Rarotongans and others, as meaning 'to leeward,' that is, the west, towards which direction the trade winds blow. If this is so, Avaiki is probably Savai'i of Samoa (perhaps Ra'iatea, which was originally called Havai'i) or the western Pacific, for the Rarotongans call all Samoa, Fiji, etc., Avaiki-raro, or Leeward-Avaiki.]

The other countries known to the natives [are as shown in the table below, which I put in that form to allow of my own notes. This table compares in length with that showing the knowledge the Rarotongans had of islands other than their own, and with Tupaia's Chart showing the Tahitian knowledge in the time of Captain Cook].

New Zealand, Te Ika-a-Maui, the fish hauled up by Maui.			One would much like to know for certain if the Mangarevans really were aware of this Maori name of New Zealand in heathen times.
The other islands to the west of Tahiti, such as Kotahanga			Kotahanga is undoubtedly Taha'a, the island just north of Ra'iatea—the 'Ko' is not part of the name. The island is known to the Rarotongans as Taanga.
Aitupo			
Rangi			
Rangiriri	..	..	Rangiriri by New Zealand Maori tradition is the source of all fish, a spring, but may be the name of an island also.
Rangimoke, a land where god caused food to fall from the sky which had to be quickly gathered if it be wanted, and fish which came from another horizon			This is like the biblical story of manna. Query : Is it really an ancient tradition ?
Rangiura	..	..	This is an island somewhere to the north of the Fiji Group according to Rarotonga tradition.
Rangitoto			
Autuna	..	..	Possibly one of the islands known to the Raro- tongans, see "Hawaiki," p. 171.
Tarava	..	..	This is probably Tarawa Island of the Gilbert Group. Lat. 1° 20' N., long. 172° 55' E., due north of Fiji Group.
Te Uata			
Vavau	..	..	Either Vavau of the Tonga Group or Porapora of the Society Group, the ancient name of which was Vavau, the Wavau of the northern tribes of New Zealand.

Rouau			
Ruange			
Taivaha			
Tairiru			
Makauri			
Makatea	..	..	Makatea, or Saunders' Island, also called Aiha in ancient times, 60 nautical miles west of Tahiti.
Tonganui	..	..	Possibly Tongatapu, but the Rarotongans knew of an island of that name which is not Tongatapu.
Kohuko-manuka	..	..	Query, is this name right? Possibly a printer's error in the first part of the name. Possibly Kohukohu-manuka. It may be a name for Manu'a of the Samoa Group.
Rurutu	..	..	Rurutu of the Austral Group. 325 miles S.S.W. of Tahiti.
Horoenga			
Mukuhau	..	..	Query? Nukuhau.
Manuke	..	..	Probably Manu'a of the Samoa Group, called Manuka by the Rarotongans.
Raeine	..	..	Probably Ruahine of the Society Group.
Ruatara			
Porapora	..	..	Porapora of the Society Group.
Tehiti	..	..	One of the Mangarevan forms of Tahiti.
Te Hiti-paraua	..	..	Possibly one of the Fiji Group.
Nukuhiva	..	..	Nukuhiva, Marquesas Group.
Ruapou, the island of the Mangarevan ancestor Pou			Ruapou, is the Marquesan Island Uapou. (The letter 'r' is not used in that archipelago.)
Nukuroma			
Arani			
Nukupere			
Okuporu	..	..	Upolu of the Samoa Group. It is known to New Zealand Maoris and Rarotongans as Kuporu.
Tehiti-nui. The Mangarevan name for Tahiti			The main island of Tahiti is called Tahiti-nui, and the S.E. peninsula Tahiti-iti. This Mangarevan name, however, may be the New Zealand Maori Tawhiti-nui, which is one of the Indonesian islands, probably Borneo.
Roenga, an island frequented by the Mangarevans in ancient times.			
Tehiti-rekareka	..	..	We should translate the second word as 'pleasant,' and therefore it may be an emblematical name for Tahiti, and probably is the Mangarevan rendering of the Tahitian name, Tahiti-nui-mare'are'a, 'Great Tahiti, the golden.' The Tahitians were acquainted with Mangareva, as the following quotation from an old song will show. " <i>I tae na Hitiaa i te Tuamotu, e i Ma'areva.</i> " ("They went east to the Tuamotu Isles and to Ma'areva.")

Aukura

Te Manga-Turu-turu-a-rima

Harani-te-keo

Harani-te-pipi

Harani-te-tai

Harani-tu

Te Tiarere

It is suggested that these names beginning in Harani are identical with the N.Z. Maori Harangi and Rarotongan Erangi and Hawaiian Holani, a very ancient land indeed connected with some of their oldest myths. This name is also applied to French men; possibly because it was thought they came from Harani.

Vaihu

Easter Island. The Easter Islanders, however, call their island Te Pito-te-henua.

Vavao, Tehiti

Probably the island Vavau, of the Society Group, now Porapora, see *ante* Vavau.

Tongatapu, that island was well-known to the Mangarevans

No doubt Tongatapu of the Friendly Islands.

Atia. Asia, which the Mangarevans name *Tekere no te henua*, the "keel of the land."

One would like to know for certain if this name is really a Mangarevan word, or is it their pronunciation of the word Asia. The most ancient name of the original Fatherland known to the Rarotongans was Atia. But it is not intended as a form of Asia, of which they knew nothing.

Other names for Easter Island are Mataki-te-raungi and Kairangi.

In the latter countries [those before Nukupere], according to the traditions of the Mangarevans, are to be found high mountains, where the priests of the great god 'Tu were killed. They still show the passage in the reef called Tupa, where the latter entered the Archipelago. That celebrated ancestor imported into the Gambier Group several trees and the cult of their gods. He did not die at Mangareva, but passed away to Takoto, with coco-nuts. [Possibly this is the island in the Paumotu Group called Tatakoto, lat. 17°22 S., long. 138° 25 E. It is probable that many of the islands, names of which commence with 'Nuku' (which means 'land' or 'island') are situated in the Gilbert, Ellice, and Tokelau groups. Though none of the names are actually identical, most of the names of islands in those groups have 'Nuku' as parts of their names.]

Nati-haka, signifies the death of someone; the pagan priests brought it about—*n.* stranglement with a running knot, made of plaited coco-nut. The priest used to signify the death of anyone by making a running knot on a string of coco-nut fibre; at the same time announcing the name of him who would die. The latter would immediately purchase his life by taking his most valuable property to the priest who had received the revelation of his death. After receiving the present, the divinity recalled his sentence; and the priest, contented with his present, untied the knot, and the individual who had made the offering no longer feared death.

Noumati, the son of Anua-motua. The fables attribute to him, subsequently, the act of producing dearth or famine, which, in effect, bear his name and are called Noumati.

Poatuto, a traitor, who with Tukauhoe, both from Mangareva, went with a number of people from Akamaru to Easter Island, where they exterminated most of the inhabitants.

Raka, a mythological name—the Eolus of the Mangarevans, who gave birth to Tokorau, Tonga, Moake, and Tiu [all names of winds in various parts of Polynesia].

Rana, a volcano. [Here we notice the word so frequently used in Easter Island for a volcano—e.g., Rana-Raraku, &c.]

Te eke, offerings to the family god on the death of one of the members, praying the god to fetch his soul. When death comes they say to the dying, “Go! my friend! to the place of thy relations.” They do not use these words on the death of one who has used imprecations towards the divinity. In their eyes the sin alone was punished in the other world.

Tekeika [? Te Keika] a celebrated *marae* at Rikitea built by Tupa. He also built many others in the Group.

Tekere, keel of a canoe; *tekere no te henua*, keel of the land; Europe, Asia; that is, according to the ancient Mangarevans the most important part of the world.

Te Tupua, name of a man who came from Rarotonga to Mangareva before the planting of the great trees in the archipelago; Ua, his sister accompanied him. Epopo had beaten Te Tupua in a quarrel about land in Rarotonga, causing the latter to emigrate. Ua married Nono at Mangareva after her brother had returned to Rarotonga.

Tiki. The first man; word for word, “The Statue.” He is the Adam of Mangarevan traditions; god, in effect, made him as a figure out of earth. Ina was his wife.

Toapere, an ‘honest’ pagan who announced the arrival of the envoys of God. “The mouth (?) of that God,” said he, “touches the sky and the abyss of the seas.” Two men dressed in white would bring in his peaceful reign in the archipelago, under the reign of the king Maputeoa, whose grandfather, Mateoa, was then in power. “But,” added he, “this will not take place till after my death and that of the King.” That which he foretold more than thirty years before came true when the ship that took the missionaries to Tahiti

[The "Duff," in 1797] was taken for the one he had announced, and was realised truly by the arrival of our two Fathers at Mangareva in 1834. Toapere is buried at Tokani, a bay in Akamaru. [See also under Ororo.]

[The following is the list of the 'Kings' of Mangareva, but the Dictionary omits the names of four of them, though in all cases the number from the first one is given. Unfortunately, in most cases we do not know if the descent is from father to son, and this prevents us arriving at a date for the settlement of the Mangareva Group.]

1. Atu-motua {
2. Atu-moana { [It will be seen (under the heading 'Tu') that these are gods. In this respect it is like many Polynesian genealogies which commence with the gods, or, perhaps, deified ancestors.]
3. Tangaroa-mea
4. Tangaroa-hurupapa
5. Tu-te-keken
6. Oroki
7. Vaiamo
8. {
9. { Not given
10. Turu-kura
11. Turu-rei
12. Taivere and Taroi, sons of Ua, who came from Rarotonga with her brother Te Tupua, and married Nono of Mangareva. It is said that it was in their reign, Tupa [q.v] arrived bringing the coco-nut.
13. Not given
14. Taki-marama
15. Toronga
16. Popi, or Popi-te-moa
17. Angi-a-Popi
18. Tipoti, son of Angi-a-Popi and Te Puru-onu
19. Tahau-mangi
20. Pono-te-akariki, son of Makoha-iti and Raui-roro, nephew of Tahaumangi
21. Not given
22. Tama-ken. His son Etua-taorea, had a daughter, Toa-te-Etua-taorea, an unfortunate queen whose throat was pierced to introduce water she had demanded to quench her thirst. Her body, and that of her child, were eaten after her death.
23. Reitapu, of Rikitea, son of Tae-Tamakeu and Tuareu; his death at Rara-mei-tau (at Kirimiro), where he was assassinated, occasioning the loss of Taku.
24. Mahanga-vihinui, father of Ape-iti.
25. Ape-iti, of Rikitea, the conqueror of Taku. Under him the great migration that peopled Reao, Pukaruha, Takoto, Vahitahi, Hao, Fakahina, Fangatu, and partly Hikueru by supplying women, took place—these are Paumotu Islands.
26. Meihara-tuharua
27. Pokau
28. Oken
29. Makoro-tau-eriki—in whose time there was peace, no wars.

30. Mangi-tu-tavake, son of Makoro-tau-arike and his wife Makutea.
31. Te Ariki-tea, son of Mangi-tu-tavake; reigned only in name. His brother
Te Ariki-pongo was preferred by the people.
32. Te Oa, son of Te Ariki-tea and Toatau.
33. Te Mateoa (or Mapu-rure). His wife was Purure.
34. Te Ika-tohora
35. Mapu-te-oa, died 30th June, 1857

Tupou, a king of Taku, vanquished by Ape-iti [see No. 25 in list of kings]. Nearly all his people were killed. He took refuge in the Tuamotu (Paumotu) Islands with those of his people who were saved. They went in seven rafts. Maru-iti was his son-in-law.

Vaka-tupapaku, a raft on which the natives sent their dead bodies to sea; "for foreign countries," say the natives. [This is important as connecting this people with the Morioris of the Chatham Islands, who had the same custom, as had the Niuē Islanders to a certain extent. D'Urville mentions that he found off the Fiji Islands a small canoe distant from the shore, with a dead body in it, evidently sent to sea as a mode of burial. The three places mentioned are where the Polynesian element is much mixed with some other race—Melanesian, or some other.]

Maui-matavaru, the mythology of the country states that he stopped the sun in its course with a rope made of hair, and he also fished up the Mangareva Group with a line (see Ika-na-Maui).

Anua-motua, father of Te Angiangi, came from the Sandwich Islands, and to Easter Island (Mataki-te-rangi), but after having left several children, born of his wife Kautea at Mangareva, he died at Easter Island, also called Kairangi. His sons Puninga and Marokura, and sometimes Te Angiangi, lived in that island which he left to them. His son Noumati is accredited with the droughts. Te Angiangi died at Easter Island.

Ororo, a name given by the Mangarevans to a vessel that brought some Tuamotu divers [? divers for pearl shell] in heathen times, which was taken to be the predicted vessel, prophesied by Toapere. [It is strange that there existed in Tahiti and in New Zealand a somewhat similar prophesy as to a large ship to arrive with *atua*, gods, on board, long before the people knew of Europeans.]

Maori, the right, as opposed to the left hand. A pig is Puaka-maoi, and the latter is the Marquesan form of *Maori*. Does this indicate that they derived their pigs from the Marquesas? For the Mangarevans had no pigs originally.

Taputapuatea, name of a *marae* at Mangareva. The Mangarevans constructed one of the same name at the village of Opoa at Ra'iatea Island [Society Group] in an expedition. [This is a statement that I think the Tahitians and Ra'iteans would not assent to, i.e., would not allow that this, perhaps the most celebrated *marae* in Polynesia, was made (and consequently owned) by the Mangarevans.]

TRADITIONS OF AND NOTES ON THE PAUMOTU (OR TUAMOTU) ISLANDS.

*Collected by the Rev. Père Hervé Audran, of Fakahiva,
Paumotu Islands.*

TRANSLATED FROM THE FRENCH BY R. H. ROCKEL, M. A.

PART III.

NAPUKA AND TE POTO ISLANDS.

NAPUKA.

THIS island, situated in $14^{\circ} 9' 30''$ S. and $141^{\circ} 17' 50''$ E., (of Paris) and distant about 520 miles from Papeete, Tahiti, and about 290 from Atuona, is on the direct steamer-route between Tahiti and the Marquesas Islands. The ready outlet thus furnished for its copra will certainly increase the importance of this island. Napuka, discovered by Byron in 1765, is formed of a group of islets united by massive coral reefs of irregular formation. These islets and reefs enclose a lagoon.

The name *Napuka* is comparatively recent. Formerly the island was called *Te Pukamaruia*. It was divided into four principal districts: Gati-Marō, Gati-Haumata, Gati-Pahaa, and Gati-Mahaga.¹ The first known Napuka man was called Tane-haruru-ariki, whose descent is unknown. However, one legend mentions him as being descended from the three original spirits (? or ancestors) of Hawaiki, "*No raro mai ratou i a Hawaiki*." Tane-haruru-ariki had a son named Taikaroka.

The first navigators to land on this island were Kiore, Mahinui, Tu-tavake and Te Uhi, but their stay was of brief duration. The present population of Napuka-Te Poto is 164 souls. The inhabitants have the olive complexions of the natives of Tuamotu; and, according to a tradition, widely believed throughout the archipelago, these islands were formerly much more densely peopled (and in all probability much more cultivated) than is the case to-day. There is no doubt that some disaster occurred, bringing in its train destruction and death. Such were the hurricanes of 1903 and 1905. The royal

1. It must be remembered that the Paumotu people always pronounce an "n" before the "g," thus in the above names, Gati is the same as the Maori of New Zealand, &c., Ngati meaning the "descendants of."—EDITOR.

genealogy begins with Tutefa and ends with Taki,² crowned by the Rev. Father Germain Fierens. As champions, are mentioned Piki, Karere and the famous Kakurare, who single-handed destroyed the crew of a boat coming from the Marquesas—"Pahi no Nuuhiva mai."

The people of Napuka must have degenerated sadly, for their distinguishing characteristic to-day is their lack of energy. They carry to the utmost limit their indolence and freedom from all care.

Their occupation is to fish for the few *bénitière* (clams) necessary to sustain life. The women, who do all the work, seem to have robust constitutions, as is shown by the following story told of the late wife of the present chief. One day, having gone out for food, as usual, she filled her basket with clams, and then got into her pirogue again. There she gave birth to a child, washed it, took a bath herself, and then returned calmly to the village, as if nothing had happened! As for the men, they spend their time in lounging about; or else carelessly stretched at full length on the ground; they chat or sleep.

It is on this subject that the Rev. Father Fierens wrote in 1877; "The natives of Napuka are, without any doubt, the most stupid and the most primitive of the inhabitants of the Tuamotu group. They live almost like animals in the wood, without huts and almost without clothing, usually sleeping on the ground whether the weather be wet or fine. They are a childlike folk, whose education must be begun, in every respect, with the very first and simplest elements. They have no idea of the arts most useful and most necessary to their material comfort." The good missionary adds that it is useless to urge them to work and to set them an example of this; they stir no more than do statues. When it was necessary to erect his temporary chapel, the Rev. Father Germain worked himself to encourage them, they all looked on at his working, but no one stirred. At last losing patience, in a moment of anger instead of speaking to them in their own language he burst out in French. The result was like an electric shock; everyone began to work. The Rev. Father often made use of this recipe, and even had recourse to Flemish, whose harsher pronunciation was still more effective in shaking up those stolid souls. To indolence they add stubbornness. Their palavers are interminable, and one individual can hold out against a hundred others, and will maintain his opinion tooth and nail.

Of course under these conditions, poverty reigns supreme in the island. The sole clothing of the natives is a few miserable rags around their loins. Although the soil seems fairly rich in phosphates

2. The following is a list of kings who have reigned in this island: 1. Tutefa., 2. Mapuhia, 3. Maru, 4. Fakaipoa, 5. Maruake, 6. Mapuhi, 7. Piriaro, 8. Te-Ariki-fau-tagata, 9. Taki.

and guano, the island yields nothing but a luxuriant growth of scrub, in which the predominant plants are the usual Polynesian species, pandanus, coral tree, and coco-nut.

The following is the tradition relating to the introduction of the first coco-nut into the island. This coco-nut tree was none other than the sprouted head of Tuna (the eel). This latter was a being half human and half fish, whom the celebrated Maui had killed and whose head he had severed from his body. With the help of his wife Hina, Maui buried the head in the earth. This head of Tuna had, by a miracle, sprouted, then grown and thus become the first coco-nut tree in our islands.³

The historical fact is that the first coco-nut tree was introduced into Napuka by Mahinui. He came from the West, that is, from Tahiti, and was accompanied by his daughter Nuhia, travelling on board of his own canoe, the 'Hoopu.' When the Catholic mission planted coco-nuts in this island, it is said that the missionary was greatly surprised to find on his return, that all the stems had turned yellow. He sought the reason and dug up the nuts. He was disagreeably surprised to find that the nuts had been taken up and eaten by the natives!

Thanks to the care of Laurent Vaipouri the island possesses a fine breed of fowls, originally from the Marquesas. The dog, which is considered edible, is of recent introduction.

From the religious point of view the island had, previous to the introduction of Christianity into Napuka, three celebrated *marae*: Taranaki at Te Matahoa, Rangihoa in the village itself, and Havana at Te Poto. The *marae* was the sacred place of Polynesian paganism. It was formed from Ruahatu.⁴ On the *ranga*, a kind of altar were the *Fare-tini-atua*, a kind of reliquary in which was deposited the hair of the dead, whom it was desired to honour. It was these bunches of hair (*huru-huru tangata*) that formed, scarcely fifty years ago, the chief objects of adoration in our Polynesian islands. On the *marae* were to be seen the *Okaoka* or *Komore-niu*, that is to say, the spears of hard coco-nut wood. As a matter of fact each elder—and it was the elders who composed the priestly class—was bound, on great occasions and especially in the ceremonies which preceded the cooking of the first turtle of the season, to support himself in a dignified manner on his spear.

The elders formed a semicircle around the *marae*, keeping close to their long stone *te pofatu*, (? or wall) against which they leaned their

3. On the subject of Maui and the eel (*tuna*), see this "Journal," Vol. XXVI, p. 126; also "Myth and Songs," p. 77, where Dr. Wyatt Gill gives the full story according to the Rarotongans.—EDITOR.

4. It is suggested this expression means that the *marae* was dedicated to Ruahatu, who was a Tahitian god.—EDITOR.

backs. Near them was *te nohonga*, that is, the smooth and shining footstool cut out of a single piece of the trunk of a large and solid Tou tree. The outer edge of the *marae* was usually decorated with the leaves of the coco-nut palm skilfully interwoven. This formed "Te Kakinga."

In the middle of the open space were two kinds of annulets covered with garlands. These were two little decorated sticks, *te tokiofa*. As soon as the throat of the turtle was cut one of these little sticks was brought and laid on the victim, as if to consecrate it. After the sacrifice the little stick was returned to its place. The ceremony was accompanied by songs and rhythmic prayers. During the cooking the prayers continued. As soon as the turtle was done to a turn it was taken out of the Kanaka (or native) oven, the *tokiofa* was again placed on it, and then the turtle was divided up. The women alone went without a share.

The introduction of Christianity dates from 1877. The Rev. Father Albert Montiton had already visited Napuka, but his visit had been only a flying one. With unlimited energy, patience and self-denial the Rev. Father Germain succeeded in evangelising the natives and in inducing them to conform to the law of labour. He even had a fine stone church built; but this was unfortunately destroyed in the hurricane of 1903. Moreover his precious documents relating to the origin, history, traditions and beliefs of the natives have, only too probably, disappeared in the same way.

TE POTO.

Eight or ten miles to the west of Napuka is seen in clear weather and a calm sea a pretty clump of trees. This is the outline of the pretty island of Te Poto. It is oval in shape with a decided slope towards the centre. Probably this is the ancient crater of an almost filled-in volcano. The outer rim of the island is at least ten feet above the level of the sea. From this the land rises in a gentle slope as far as the centre of the island, which forms a kind of funnel-shaped basin having a wide rim. As the bottom of this basin is formed of an impermeable rock, rain-water accumulates there, and is only very gradually evaporated by the heat of the sun. The island is extraordinarily fertile, a luxuriant vegetation growing everywhere. About a third of the island is under cultivation, but the work is often done irregularly and in a very clumsy manner. The soil of Te Poto is formed of a very thick and very rich layer of humus. Pumpkins imported from the Marquesas grow wonderfully and bear splendid fruit. The same would be the case with the *maiore*, or bread-fruit, the banana and the orange. The inhabitants, who number forty-six, are a tribe hailing from Napuka. A large hut built of pandanus

serves them as a chapel. Of all the islands of the Tuamotu Group, Te Poto is perhaps the only one which has a cove. Situated on the north-west of the island, this cove offers a good anchorage and a safe shelter to cutters and schooners, when storms blow up from the south or the east.

The language of Napuka and Te Poto is one of the numerous Maori dialects. Finally, in concluding this brief account, I am glad to be able to add that, if the native has hitherto remained in his primitive state, it is due to his isolation and to the fact that he holds his property on the communal system; but Christianity can transform him and commerce enrich him. Already, since my short residence in these islands I have been able to certify to a marked advance.

(To be continued.)

TRADITIONS AND LEGENDS.

COLLECTED FROM THE NATIVES OF MURIHIKU.
(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

PART VIII.

Continued from Volume XXVI., page 110.

IN the last instalment (September, 1917) it was stated that some of the history that had been preserved through the teaching in the southern Wharekuras would be given, but perhaps some introductory remarks on what follows is advisable. When visiting his various informants in the South Island the collector was shown notebooks containing *whakapapa* (genealogies), and a number of these "family trees" started from Rakaihautu (or, as he is also called, Rakaihaitu). Some of the genealogies were prefaced with brief accounts of Rakaihautu's coming to the South Island.

Who was this chief? The historians Shortland, Wohlers, Stack, Mackay and White mention him not. The only information about him that seemed to be in print was in the "Journal of the Polynesian Society," Vol. III., p. 14; in Marshall's Geography of New Zealand, p. 365, where we read:—"The genealogies of the Waitaha people show them to have been descended from one Rakaihaitu, who came to New Zealand in the 'Uruao' canoe some forty-three generations ago (as against nineteen to twenty-two generations of the ordinary Maori genealogies). Traditions attribute to these people a profound knowledge of *karakia* (incantations) and of the science of navigation"; and in Mr. James Cowan's book, "The Maoris of New Zealand," p. 56, which says:—"An early canoe, called 'Uruao,' was commanded by the chief Rakaihaitu, and came to New Zealand forty-two generations from the present time—over one thousand years ago. The only traditions obtainable about this canoe are those of the Ngai-Tahu tribe of the South Island. Some Ngai-Tahu Maoris say Rakaihaitu was the first man who landed in the Wai-pounamu (or South Island), the Land of Greenstone Rivers, but it is pretty certain that there were inhabitants there before his day."

These three were the only references in print to this chief that the collector could find, but he discovered various manuscript accounts.

A TRANSLATION.

The collector copied out the first account of this ancient history that he met and forwarded it to Mr. S. Percy Smith. The following is a translation of the Maori text, Mr. Smith's elucidations being in parentheses:—"The place from whence came the canoes and men—The first canoe was that of Raki, and the place from whence the canoe came was Te Patu-nui-o-aio—at (or on) the distant horizon (probably means the canoes were obtained from another island beyond the visible horizon). It was Te Ope-ruarangi who fetched the canoe (named) 'Huruhuru-manu,' which was with (or belonged to) Te Moretu. Te Ope-ruarangi came from one side of the sky (i.e., from distant lands beyond the visible horizon). The canoe was brought by Taiehu, whose axe was named 'Paki-tua,' while 'Tu-kai-auru' was the god (i.e., the guardian spirit of the canoe), and there were then brought also Te-tini-o-te-para-rakau (this may mean the name of a people, as probably does Te Ope-ruarangi—tribes, or perhaps different races).

(Then follows part of a *karakia*, "*Ka tu, ka huaki, ka puke, ka tototi, ka taumata* and others"—words relating to the increase and growth (?) of people).

"The reason that canoe came hither was because the land (in which they lived) was overspread with fog and clouds, as were the waves of the sea. The seas were very high; the waves arose, but were split open by Taiehu with his axe, 'Pakitua,' as they came along (seas were divided by the canoe). His *karakia* (invocation) was named 'Tu-kai-auru' (as was also) his god.

"They landed at Te Aupouri (North Cape) at the Rereka-wairua (departing place of spirits—Cape Maria van Dieman), and Te Moretu took possession (?) ('*Whakatia*' in the Maori) of that island with his canoe, and filled the place with men (i.e., settled some of the crew there).

"After this was Matiti, who also came from 'the side of the skies'; Matiti brought that canoe 'Uruao,' which belonged to Tai-te-whenua of Te Patu-nui-o-aio by the side of the sky. Matiti went to Tautari-nui-o-Matariki to see Tokopa, who had power over the good and evil stars, and the stars presiding over cultivation and favourable and unfavourable seasons.* He obtained two propitious ones, called

* This visit to some foreign country may be compared to the Moriori of the Chatham Islands' account of a visit made to some learned men to obtain information on various important matters before they departed for the Chathams. Quite possibly there is a connection here, for, as far as at present can be gathered, these descendants of Rakaihautu, were probably of the same branch as the Moriori, i.e., with a Melanesian element in them.—EDITOR.

Wero-i-te-ninibi and Wero-i-te-kokota (names of groups of stars, but probably means that their rising denoted favourable times for sailing, or, on the other hand, they might possibly mean stars for which they were to steer their canoe. We do not know which stars these are). He also obtained other things.

"It was Tai-te-whenua who gave the 'Uruao' canoe to Matiti, and Matiti handed it over to Rakaihautu, whose spade was named 'Tu-whakaroria.' When they floated away on the ocean the name of their god was Matua-a-rua. On reaching this island (South Island of New Zealand) they set up Te Puna-hau-aitu, Te Puna-maria, and Te Puna-karikari. (*Puna* is a spring of water, and these names might be translated as:—1. The Well of Health. 2. The Well of Good Luck. 3. The Spring dug out, (?) ordinary drinking water. The expression means that they either found three springs at their landing-place, or, they were the names of altars set up to their gods, a common practice of the Polynesians on landing in a new country). Hence was this land made permanent (i.e., it became a permanent residence) and was named Waitaha.

"Then came Matahourua, Kupe being the commander, and then this and the other (North) Island were filled with men. Kupe returned and met Turi." *

Mr. Smith adds:—"I think the most of the above is such a brief recitation as the old priests gave forth to the people—a kind of 'memoria technica'—of which they alone could furnish the full details. It is very interesting and worth preserving."

MORE TRANSLATIONS.

At a later date the collector copied from old Maori notebooks and manuscripts five more accounts of these ancient canoes, and Mr. Smith kindly translated them. They are very similar to the one already given, but the following variations occur:—

One account says:—"The first canoe was the canoe of Rangi and it was named 'Te-waka-o-rangi.' It came from Te Patu-nui-o-aio. Te Moretu had the 'Waka-huruhuru-manu' canoe and Te Ope-ruarangi brought it. Te Ope-ruarangi came from another place."

Another account reads:—"The canoes came from Patu-nui-o-aio at the edge of the sky. 'Te Waka-a-raki' was brought by Taiehu. Afterwards it was (conducted by) 'Tane, and then Matiti who came from Taitaha-o-te-raki went to Tautari-nui-o-Matariki, etc."

* This must refer to the second Kupe, not the first, who, by the northern Maoris was the discoverer of New Zealand and who, although he sailed round both islands, failed to discover any inhabitants."—"Memoirs," Vol. II.—EDITOR.

One narration says :—"Taiehu cut his way through the big waves with his axe 'Pakitua,' and so the way became clear to the other canoes to follow" (i.e., he opened the route to New Zealand).

Another account begins :—"Our story will commence from the Po (i.e., dark ages, origin of all things) from the Taepataka-o-te-raki and now commences."

One account says :—"The name of the first canoe was 'The Canoe of Rangi,' and in consequence of its speed it was called 'Te Whakahuruhuru-manu'"; and another account renders the name Patu-nui-o-aio as Patu-nui-o-waio and Tai-te-whenua as 'Tahito-whenua.

One statement reads :—"From Te Patu-nui-o-aio came the canoes and from 'Tawhiti-nui-a-rua' (this is possibly Tahiti Island). This was the island of the fires (i.e., volcanoes), and is where men became men (i.e., not gods)."*

Additional information to that given in the first translation is as follows :—"Afterwards came Matiti from beyond the sky, who came in that canoe 'Uruao.' Tai-te-whenua was also in that canoe from Patu-nui-o-aio. . . ." "The contents (cargo) of the 'Uruao' was man, hence arose this *whakatauki* (proverbial saying) 'The seed of (given by) Tai-te-whenua was Waitaha, Te Kahui-tipua and Te Kahui-roko.' (These are three peoples or tribes.) Te Kahui-tipua had the *kauru* (cabbage tree root), Te Kahui-roko had the *kumara* (sweet potato), and Hawea-i-te-raki had Tahu-ariki and Tapu-ki-tahaki. . . ."

"The people who came in the canoe of Raki were Te Tinitini-ote-para-rakau. It was this people who deceived Rata because of his foolishness" (probably refers to the story of Rata and the Owl) . . .

"Ancient story. Now! Let all people of every part know, Rakaihaitu was the man and 'Uruao' the canoe. Rakaihaitu was the parent (ancestor) and hence is this (South) island famous because he it was who commenced to light fires (i.e., establish hearths) on this island. His was the first canoe to come to this island. Te Raki-houia was the pilot (or sailing-master). The Kahui-tipua and the Kahui-roko also came in this canoe—the whole of the Kahui-tipua. On landing in this island he travelled through the middle of it, and the springs (lakes) are the work of his hands. The proverb '*Ka puna karikari a Rakaihaitu*' ('The springs dug out by Rakaihaitu') refers to the seas (lakes) lying in this island, and the saying '*Ka poupou a Te Rakihouia*' ('The posts of Te Rakihouia') refers to the *pa-tuna* (eel-weirs) in the rivers on the eastern and southern sides of the island. Te Rakihouia came along the seashore and erected the posts. Both of these men belonged to the Waitaha tribe." . . .

* It is possible this "island of fires" may be Hawaii.—EDITOR.

A detached note reads :—"Rakaihautu married Waiariki-o-aio," and one translation ends :—"Then came Matahourua under Kupe. Kupe returned and told Turi of a vacant place, where he landed, and (the latter) came overland and discovered the place. A portion of that land (Patea) was separated off to Poutini (west coast of South Island)."

Mr. Smith adds the following remarks :—

"The accounts are apparently all derived from the same source, possibly by different writers, and are just notes of what they remembered of the leading features of what had been told by the old men, the details of which those old men could have filled in at the time.

"They are very persistent in the statement that Rakai-haitu was here before Kupe. One does not like to set this down to tribal pride exactly, and there may be more in it than one is at first sight inclined to believe. As a tentative theory, I should say that that migration refers to that of the Tangata-whenua who came here after the first Kupe, but before the second Kupe. But it requires working out, and your notes will at least have put on record what is known about it, and thus this theory can be studied and elaborated at a future date. Some of the other matter, you supply, does not seem capable of translation without reference to the old men still living in the South."

WI POKUKU'S ACCOUNT.

When the collector was over at Stewart Island recently he was shown a note-book that had belonged to Wi Pokuku, at Moeraki in 1880, and it contained the longest account of the ancient canoes that the collector has yet seen. A copy of the Maori text has been deposited with the Polynesian Society. It was translated to the collector by the natives, and all the information it gives additional to the foregoing accounts is herewith presented :—

"The first canoe was 'Te Waka-huruhuru-manu' and the next was 'Te Waka-a-raki' which was in charge of Te Moretu. The prayer used on board this canoe was called 'Matahua'; the crew were Te Tinitini-o-te-para-rakau ('the multitude of the leaves and rubbish of the forest'); the god was Tu-kai-auru, and the axe was 'Kapakitua.' The canoe landed at Te Aupouri (North Cape), and then commenced the peopling of that island. This canoe never returned but its likeness was projected to the heavens where it is called 'Te Waka-a-Tamarereti,'* and the stars were placed in the sky as signs to mark the good and bad years, and the years of

* The constellation of Scorpio.—EDITOR.

plenteous food and the years without food. Hence was Autahi made the principal star to mark the year, 'Takurna as a looker-on, and Puaka (Orion) as a sign for the fish of the ocean. This concludes the story of this canoe of the sky.

"The next canoe was 'Uruao' in charge of Matiti who went to Te Tahi-taha-o-te-raki, to Te Patu-nui-o-aio and 'Taepataka-o-te-raki. Matiti went to Tautari-nui-o-Matariki, to Takopa to find out the good and bad stars, and how they denoted the years of food and the years of famine. He found that Wero-i-te-ninihi, Wero-i-te-kokoto and Wero-i-te-aumaria showed warmth and plenteousness. . . . The 'Uruao' canoe brought here the people called Waitaha, Te Kahui-tipua and Te Kahui-roko, who were the same kind of people as Toi and Rauru. . . . It brought here the people of Matiti, and landed on that (North) island which was full of people, so they came on to this island which had no men on it. . . . Rakaihaitu and his men started to go through the middle of the island, and he took his spade 'Tu-whakaroria' to dig the inland lakes and the lakes near the sea. The names of those lakes are 'Takapo, Pukaki, Ohou, Hawea, Wanaka, Whakatipu-wai-maori ('Freshwater Whakatipu' = Lake Wakatipu) and Whakatipu-wai-tai ('Saltwater Whakatipu' = Lake McKerrow). He went on to Te Anau and down the Waiau River till he came to the end of the island where he left people, namely Noti and Nota to look after it. He then returned by 'Te Roto-nui-a-Whatu (now called Lake Tuakitoto by the white people—it is near Kaitangata township), Maranuku (district of Port Molyneux), Waihora (Lake Waihola), Kaikarae (now called Kaikorai), Wainono (Lake Studholme), Okahu (lagoon at Otaia—now miscalled Otaio), Te Aitarakihi (near Waitaraka), Waihora (Lake Ellesmere) and Wairewa (Lake Forsyth).

"When he got here the name of his spade was changed to 'Tuhiraki.' . . . Te Rakihouia erected posts and made weirs to catch *hao*, *tuna* and *kanakana* (kinds of eels), and hence arose the Waitaha proverbial saying, 'Te hao te kai a te aitaka a Tapuiti' ('The eel is the food of the descendants of 'Tapu-iti'—she was the wife of Te Rakihouia).

"The Waitaha people brought the cabbage-tree root and fern root, the birds and everything that was established in this island. . . . Another proverbial saying regarding this people, which has been preserved from of old to this day is 'Ka pakihi whakatekateka a Waitaha' (note, this will be explained later on).

"The 'Uruao' canoe never returned back to the place from whence it came, but its likeness is to be seen on the face of the ocean. (See notes further on.) The wise men on board said *karakia* (incantations) to bring it through to this world of light and life. There was more about this *karakia* but we will stop here."

Further on in Wi Pokuku's note-book there is a further contribution to this subject as hereunder:—"In explanation of the coming of the canoes; there were two canoes from Patu-nui-o-aio at the edge of the sky, namely, 'Waka-huruhuru-manu' and 'Uruao.' When the latter canoe arrived at Hawaiki it left the Kahui-roko people there, but brought on the Kahui-tipua to this land (New Zealand). After this came the canoe called 'Matatua' bringing here the families (or tribes) known as Te Puhi-matua, Te Puhi-mau and Te Puhi-haere. The name of the *karakia* (prayer) of these people was 'Haere,' and it brought them over the ocean."

STATUS OF SOUTHERN HISTORIANS.

In the prosecution of his researchs into southern Maori lore the writer has interviewed many natives, and he was frequently directed to the best sources of knowledge. Happening to mention the name and fame of Matiaha Tiramorehu, when conversing with the President of the southern branch of the Ngai-Tahu Association, the latter replied, "Matiaha, at his death, may have been the best informed authority on Kai-Tahu history, but the man who knew most of Waitaha and Kati-Mamoe history was old Te Maiharoa." At both Colac Bay and the Bluff his informants, dependable men, told the collector that to get the fullest information about ancient South Island traditions he must go to South Canterbury and see Tare te Maiharoa and Henare te Maire. This he did, but before giving the results of his mission a word or two as to the credentials of his informants may not be amiss.

Tare (Charles) te Maiharoa was born in 1849, his father being a well-known chief who retained much of the ancient lore, and was a prominent champion of the rights of the Maoris. He built a meeting-house at Omarama, which he named "Te Waka-ahua-a-raki," and one at Te Korotuaheke (Waitaki Mouth) called "Matiti." He died in 1885.

Henare (Henry) te Maire was born in June, 1844, and is a son of Rawiri te Maire, a noted southern chief, who died on August 16th, 1899, aged about ninety-one years. Rawiri was living at Lake Wanaka at the time of the Puoho Raid (1836)* and fled down the Waitaki river. Prior to his death he gave Justice Chapman long lists of the Maori place-names of Central Otago. He took a deep interest in the preservation of native lore, and was highly instrumental in starting and running the Wharekura at Moeraki in 1868-9, of which his son is probably the only survivor now.

Before giving their valuable information the collector must make it clear that to all southern natives the tribal name Waitaha never

* See "Taranaki Coast." p. 542.

means the people left in Murihiku by the 'Takitimu' canoe, as recorded by the northern Whare-wānanga. To them it implies the tribe brought here by Rakaihautu and their descendants right down to their absorption into the Kati-Mamoe tribe. Tamatea's followers who settled at Murihiku in about A.D. 1350, and called themselves Waitaha, would find themselves among a people called Waitaha, who had settled there 500 years earlier.

TARE TE MAIHAROA'S ACCOUNT.

The following narrative is a summary of my various interviews with the above authority, and represents what he remembers of his father's lore and the teaching of other learned men of the past.

The oldest land known to the Maori was Patu-nui-o-Aio, and they left it because of a war, the name of which he forgot. The next country the Maoris lived in was Hawaiki-pa-mamao, and somewhere in its vicinity was the place called Hono-ki-wairua (Hono-i-wairua), but he could not define its exact locality. It is said the people called Roko-i-te-haeata originated near Hono-ki-wairua, and later came on to the other Hawaikis. The next home of the Maori was Hawaiki-roa, and the next was Hawaiki-nui.* From here they spread out all over the sea (Pacific Ocean?), and the last Hawaiki was that which they left to come to New Zealand. The cause of their leaving each of the four Hawaikis was war, but the men who knew the history of those wars are all dead. The names of two tribes in Hawaiki-pa-mamao were Kahui-Tipua and Kahui-Roko (comprising Roko-i-taha, Roko-i-te-Aniwaniwa, etc.), and in Hawaiki-nui the natives (aborigines?) were called Matuku. (The latter were the same kind of people as those who afterwards killed Wahieroa, the father of Rata.)† Te Ope-ruaraki and Te Tini-o-te-para-rakau were peoples who lived in Patu-nui-o-Aio and in the first Hawaiki, and the former tribe came on and settled in the North Island of New Zealand, while the latter remained in one of the Hawaikis (where they assisted Rata in his quest for vengeance). Te Moretu was the chief of Te Ope-ruaraki in Patu-nui-o-Aio, and never came on to New Zealand, but stayed behind in one of the Hawaikis, and Taiehu brought this tribe to the North Island.

The first authentic canoe that came to New Zealand was the 'Te Waka-a-raki,' but on account of its speed, and because it floated like a bird's feather, it was frequently called 'Te Waka-huruhuru-manu.' This canoe left Patu-nui-o-Aia, and, after calling at the

* It is suggested that these two names—Hawaiki-roa and Hawaiki-nui—are the equivalents of Tawhiti-roa and Tawhiti-nui, of the North Island histories, the more so as the names of these old homes of the Maoris are given in the same order by both North and South Island Maoris.—EDITOR.

† This also is an important statement, but requires working out in detail, for which this is not the place.—EDITOR.

various Hawaïkis, ran south into tempestuous weather, and accidentally discovered New Zealand. The canoe nearly ran on to North Cape one dark, stormy night, hence the crew named the land they had discovered Te Aupouri. A tragedy was averted, however, and, night though it was, they effected a landing, and later settled at a place where they built a *pa* and named it Ritua. The descendants of those people are still in the Kapuhi (Nga-Puhi) country in the shape of fairies.* The canoe did not return back to the land of Patu-nui-o-Aio, but to show the people there it had arrived safely, and also to serve as a guide to future navigators, its likeness was placed in the sky and transformed into a group of stars known to some Maoris as 'Te Waka-a-Tamarereti,' but whose rightful name is 'Te Waka-ahua-araki (or, perhaps, Te Whakaahua-o-te-Waka-a-Raki). My informant added that at night-time he could show me the canoe and its anchor in the sky.† When he was a lad at Temuka he had seen his father put sticks in the ground and observe the stars. If the observed star moved south the season would be bad; if it moved north the season would be dry and good. One of the stars by which he made his nightly observations was Te Wero-i-te-ninihi, and the narrator said he could point this and other stars out, but, alas! the collector is no astronomer and did not accept the offer.

THE COMING OF RAKAIHAUTU.

My informant continued his narrative:—

The second authentic canoe that came to New Zealand was called 'Uruao,' under Rakaihautu. The canoe originally belonged to Tai-te-whenua, who was chief of the Kahui-Tipua people in Patu-nui-o-Aio. Matiti came and asked him for the loan of his canoe, and it was given to him as a gift. Matiti then went up to the sky to see Tokopa, who had control of all the stars, as he wished to know about the weather and the prospects of good and bad food seasons. It was spring-time when he went, and he was told to hold the canoe till mid-summer and so obtain plenty of food before starting. His daughter, Waiariki-o-Aio, married Rakaihautu, of the Waitaha tribe, and Matiti then gave the canoe 'Uruao' to his son-in-law. Rakaihautu sailed away with the canoe, and on board were people of three tribes (or races), viz., Waitaha, Kahui-Tipua and Kahui-Roko. The latter were left at the last Hawaiki, but the two former came on to New Zealand. My informant considered that Rakaihautu chanced on New Zealand by accident. The people on board would say their *karakia* at night and rainbows would result, and where these pointed

* Possibly the fairies alluded to in the old histories of the Ngati-Whatua tribe of Kaipara, North Island.—EDITOR.

† As already pointed out, this is the constellation Scorpio.—EDITOR.

they followed. This was their chart, and after coming through stormy seas they found they had arrived at a long land. The northern part of the North Island was occupied by the Te Ope Ruaraki, so the newcomers moved on to the South Island. My informant has preserved one, or part of one, of the *karakia* which was used on board this canoe, and it is herewith presented.

THE KARAKIA MAORI.

Wahia te awa
 Puta i tua
 Puta i waho
 Ko te pakiaka o te rakau
 O Maere-nuku
 O Maere-raki
 O Maere i te maro-whenua
 I ruka Tane, i raro Tane
 Pakupaku Tane
 Rakaihi Tane
 Nohaka no te ariki
 Hoatu au, E Tane!
 Ki uta.

Mr. S. Percy Smith (to whom the collector supplied a copy of this ancient *karakia*) says:—"This is an *awa-moana* to calm the sea on a voyage."

It may be added that Puta-i-tua and Puta-i-waho were ancestors of Rakaihautu.

AN EXPLORING TRIP.

The exact place where the 'Urualo' landed is not stated, but is considered to be about Kaikoura or North Canterbury. Rakaihautu took a party and went inland exploring, while his son Te Rakihiouia explored the sea-coasts. The latter caught eels at the mouths of the various rivers, and hence the Canterbury seaboard is sometimes metaphorically alluded to as "*Ka-poupou-o-Te-Rakihiouia*" (referring to the posts put in by that chief when constructing eel weirs). His father led his party down the eastern side of the Southern Alps right on to Foveaux Strait, and then east to Otakou and north to Canterbury. He carried his *ko* (spade) with him on this tour, and hence arose the figurative saying that he dug the basins of the South Island lakes. After his party arrived back in Canterbury after their long and arduous struggle through the mountainous regions of the west and the hills of Otago, they were filled with joy to see the great Canterbury plain, and this joy originated the name of that plain, which ever since has been known as "*Ka-pakihi-whakatekataka-a-Waitaha*." (My informant said this name meant the flats where the Waitaha people dressed themselves gaily and strutted along joyfully

when they saw the country was so level.) When the party arrived at Little River, Rakaihautu dug his last lake there (Wairewa), and as a sign that his labours were ended he climbed an isolated hill near by, inserted his *ko* (spade) into the summit and left it there. In consequence of this act the name of the spade was changed from 'Tu-whakaroria' to 'Tuhi-raki' ('pointing skyward'), and the hill is known as Tuhiraki to this day.

Regarding the terms, Te Puna Hauaitu, Te Puna Waimaria, and Te Puna Karikari, my informant could offer no authoritative solution, but said he thought these three names were bestowed after the exploration and in memory of it. *Hauaitu* meant 'perishing cold,' and was so called because the glacial water of the lakes was so very much colder than the water in the land the party came from; *Waimaria* signified that the party had calm and peaceful minds because they had explored the land, and *karikari* denoted the digging done by the famous spade. These three names might mean springs or pools, places of worship or the names of *karakia*. (In the old Southern dialect the word '*puna*' also meant 'an oven.') My informant considers that the 'Uruao' canoe never went back, but was turned into a whirlwind on the sea and disappeared. He had never heard of it as being a double canoe. Its likeness is to be occasionally seen in storms at sea.*

THE WAITAHA PEOPLE.

Having seen Rakaihautu and his stout-hearted followers settled in the land they called "Waitaha," after themselves, it is appropriate to ask how long ago this was, so the collector has forwarded to the Polynesian Society six *whakapapa* (genealogical) lines from Rakaihautu to Tare te Maiharoa, and the average works out as forty-two generations back from the year 1900. This makes the date of Rakaihautu's settlement in the South Island about A.D. 850, and explains the reason why this people had time to increase to such an extent that the traditions of the migrants of A.D. 1350, says, "Waitaha, swarming like ants." Mr. S. Percy Smith wrote to the collector:—"Our Secretary, Mr. W. W. Smith, tells me of discoveries of immense quantities of Maori 'artifacts' in the gorges of the Te Ngawai River, near Albury, found by him many years ago showing that there must have been a very large Maori population there long ago." The Southern Maoris say this was Waitaha work, and they further agree that the correct name of the Tengawai River is Te Ana-a-wai.

Tare te Maiharoa says these Waitaha people were a branch of the Maoris, and were similar to Toi's people. They spoke a dialect of the

* Compare the account of the 'Uruao' canoe as derived from the Northern Maoris, "Memoirs," Vol. IV., p. 16.—EDITOR.

Maori language and many of their words and names are in common use to this day in the South. (For instance, the *tui* bird was called *koko*, and this is its name in Murihiku now; the bellbird was *koparapara*, and is still so called in the South, and so on.) Many of the place-names in the South, about the origin of which the present Natives are very uncertain (such as Whakatipu, etc.) were bestowed by this ancient people. They were an industrious people and great fishers and bird-hunters. Shellfish formed one of their favorite foods, as also did eels and lampreys. It is said that they brought the cabbage-tree (*kauru*), fern-tree (*mamaku*), and fern (*aruhe*) with them in the 'Uruao' canoe, and these constituted the principal part of their vegetable dietary. It is also said that this canoe brought birds, like the *kakapo*, *kiwi*, *weka*, etc., as well as the small bush birds. My informant was not sure if the Waitaha had *kuri* (dogs), adding, "I do not know how the *kuri* came to this land as the old people never said."

The country was swarming with birds, and these with fish must have figured largely on Waitaha menus. They could not have known the edible qualities of the *Titi* (Mutton-birds) on the islands south of Murihiku, as tradition asserts these were discovered by the first Kai-Tahu visitors to Ruapuke Island. The *kumara* was brought by Rokoitua some four or five generations before A.D. 1350, and did not flourish south of Bank's Peninsula. Flax proved a great boon to those ancient people for clothing, etc., and birds' feathers were made into mats. They did not know greenstone, but used a glassy stone known as *takiwai*.* Their weapons were made of bone and wood, but they were not a people addicted to fighting; indeed it was their peacefulness which made them increase and become numerous. My informant had never heard of these people eating human flesh. One of their chief weapons was the *huata* (long spear), and they held contests (*wero*) at which they used a means of propulsion that would send the spears two hundred yards.

THE ROCK-PAINTINGS.

It was the people who came with Rakaihautu and their descendants who executed on sheltered cliff-faces the paintings, around the origin of which so much surmise has centered. My informant reckoned that the ancestors of these people had once had a system of writing very unlike English writing or printing, and that they lost much of the knowledge in coming from land to land, but still retained memories of it. These paintings represented their writing after they came to New Zealand, and preserved to them incidents of their history. Only the designs done in black are Waitaha work, and the method of making the paint has been traditionally handed down. There is a tree called

* Takiwai is the southern form of Tangiwai, a name given to the most transparent variety of jade, said to come from Milford Sound, South Island.—EDITOR.

monoo, which my informant had seen growing at Benmore (near Lake Hawea), and describes as like a *macrocarpa*, with branches that may grow many feet long and with leaves like *matai* (black pine). Probably no other kind of tree in New Zealand contains so much gum or resin (called *ware* in south, *pia* in north), and it will burn readily when green. The branches of this tree when burnt, give off a smoke, said my informant, that would speedily turn white clothes black with soot. Screens were erected to direct the smokes against a *tipaki* (flax mat), and the root was subsequently scraped into an *ipu* (carved wooden basin). *Tarata* trees would be chipped and the gum collected, and *rautawhiri* berries gathered. These berries or seeds were smashed and tightly squeezed into a *whitau* (flax bag) and hung by the fire, when the oil from them would drip into the *ipu*. The oil of the *weka* (woodhen) was also an ingredient, and these four items were mixed in certain proportions, "not too thick nor too thin," and the result, said my informant, was "an ink that would stand for ever." The claim that the paint so obtained was indelible is substantiated by the state of preservation of the work, as some of the black paintings are probably over 1,000 years old. The red paintings, continued my informant, were done many generations later than the black, and were the work of Kati-Mamoe, who simply copied the Waitaha figures. The red paint was made out of *horu* (red ochre, obtained in the streams), and was much the same as that used for preserving the dead. The Waitaha used black for painting, and the red for rubbing on the bodies of the dead, but the Kati-Mamoe used red for both purposes, as also for decorating canoes, etc. The general name *whakairo* was applied to the rock-paintings, but to distinguish them from canoe and other carvings also so-called, they were more particularly referred to as *Te-ana-whakairo* ("the cave carvings.")

Tattooing ink was made out of *monoo* soot and woodhen oil. My informant had never heard that Rakaihautu and his men were tattooed, but tattooing in straight lines (an old woman at Colac is tattooed in straight lines with dots between) is called *tuhi*, and is considered to be the Waitaha style.*

PRESERVATION OF THE DEAD.

Preserving the bodies of the dead was called *whakataumiro*. This was a process known only to the *tohungas* (priests), and carried out with ceremonies and *karakia* (incantations). The body of the dead chief was laid in a cave, the deeper and colder the better. Sunlight must not get in, and the air had to be cool—a cave with a cold draught through it was best for the purpose. The priests made *horu* or *maukoroa* (a kind of paint) by mixing a certain kind of red clay with *hinu-weka* (oil of the

* Mr. John White, in A.H.M., says this kind of tattoo is called *moko-kuri*.—
EDITOR.

woodhen) or *hinu-mako* (shark oil) to the right consistency, which was known only to themselves. This oil was carefully rubbed into the body, with appropriate *karakia*, and the process was repeated several times, at varying intervals, before the body could be safely exposed to the outside atmosphere. My informant did not think the contents of the body were drained away nor excisions made in the skin; he had never heard of such. Sometimes the bodies lay in the caves for years; at other times they would be taken out after a few months. The preservative was so efficient that it kept the natural colour of the face, and people could recognise the dead. After Waitaha times the Kati-Mamoe carried on the process until comparatively recent times.

Another method was the preservation of the head only, and it was more commonly used in recent times. It was called *whakataumiro*. The body was buried, and the head, when preserved, was frequently set on a post in public view. The method of preservation was as follows:—A fire was made and stones heated, earth was built over the stones, a hole being left on which to place the head. Water was then thrown on the hot stones, and the steam took the brains (*roro*) and flesh inside the head out. The skin was then treated with *horu* until it was preserved. All these acts had to be done with due ceremony and *karakia* to make the performance successful. One of the last men to have his head so preserved was Rakiwhakatia, an uncle of my informant, and this was done at Te Umu-kaha (Temuka) probably seventy years ago.

Another common method in the south of disposing of the dead was to burn corpses, the ashes (*pukarehu*) being kept in wooden receptacles as a memorial of them. (An aged Southerner informs me that his grandfather died at Waianakarua when proceeding from Murihiku to Canterbury, and that his body was burnt, the ashes being sent on to Kaiapohia.)

EXTINCTION OF THE MOAS.

It was the Waitaha, continued my informant, who killed out the moas in the South Island. When Rakaihautu came these big birds were plentiful in the land, but when the Maoris of the migration of A.D. 1350 came they found the bird extinct. Not even the Kati-Mamoe knew that bird alive. The Waitaha called the bird *pouakai*, and killed them in great numbers. Those ancient people never called the bird moa—that name was given by modern Maoris seeing the bones lying about. The bird was killed out so long ago that very little is known about it in the traditions, but my informant said he remembered his father giving the origin of the place-name Te Awakokomuka (a creek near Oamaru). The *koromiko* shrub was called *kokomuka* by the Waitaha (and by this name it is known in Murihiku to-day), and was said by these people to be the best firewood to cook the *pouakai* (moas). They tried various timbers and these made the flesh

of the big birds warm but not fit to eat—the *kokomuka* wood cooked it properly, and hence arose the proverbial saying that “*kokomuka* (or ‘*koromiko*’ as it is called by the last arrivals from Hawaiki) was the wood that roasted the *pouakai* (or moa).” The stream near Oamaru was the site of a slaughter and cooking of these long extinct birds, hence its name Te Awa-kokomuka. Another name which is reminiscent of these birds is that of a hill near Clinton, Te Kohaka Pouakai (“the nest of the moa”).

ANCIENT WHAREKURAS.

My informant said the Waitaha were people learned in religion and astronomy, and it was not long before they built *wharepurakau* and *wharekura* in their new home. The sessions of instruction were held in the mornings, and just one young man was taught at a time. They had three principal “colleges”—one at Mangamaunu (near Kaikoura), one at Arowhenua, and one near Lake Wakatipu. A celebrated *tohunga* and chief at the first of these was Tu-te-waimate, who was killed by Moko (as narrated by Stack). The second one was named Anarewa, and the third one was where the Shotover River runs into the Kawarau at a settlement called Ohinerotu, but generally known as O-te-rotu. In Kati-Mamoe times this was the home of Te Maui, a Waitaha chief killed on the island of Moturata at Taieri Mouth. Coming to modern days Mangamaunu was a centre of Kai-Tahu learning, and such men as Tiramorehu and Tare Wetere imbibed its teaching. The meetings at Moeraki in 1868 did not strictly speaking constitute a *wharekura*, although a lot of history was taught at them. My informant said his father went through the *wharepurakau* at Arowhenua, where there was a good leaven of Waitaha and Kati-Mamoe teaching, his instructor, Te Raho, having the blood of these two tribes and also Rapuwai in his veins, and hence the Rakaihautu history was taught. Te Raho could bring fog, and could see you while at the same time he was invisible to you. He could stand outdoors and in ten minutes bring down snow or rain. He could kill a man by *makutu* (witchcraft), and could tell if anyone was trying to bewitch you, when he would frustrate their evil efforts. No one nowadays had a full idea of the powers of those men. The late Teone Mamaru, of Moeraki, got some of his information from Tira-morehu and some from Te Maiharoa, but probably the man who learnt most from the latter teacher was the late Wi Pokuku.

The next canoe after Rakaihautu's was Kupe's, and my informant said that his teaching on this matter was that Kupe did not go round the South Island. He went back to Hawaiki, but left some of his crew in the North Island.

This was all the Waitaha history that he could remember, continued my informant, and he warned the collector against attributing later

traditions to that people. They did not even know the story of Rataua as it happened after Rakaihautu had come to New Zealand. This and other history well-known in Murihiku was brought in by later arrivals (such as the 'Takitimu' canoe and the Kati-Mamoe and Kai-Tahun tribes).

AN EARLIER CANOE.

After having given the Waitaha history, as outlined in the foregoing information, my informant (Tare te Maiharoa) said that though Rakaihautu was the first man to come to the South Island, yet long before his time a canoe came here bringing a number of "giants." (See *ante* Mr. Cowan's remarks re former inhabitants). The traditions regarding this canoe have been lost in the mists of antiquity, the name of the canoe not having been authoritatively preserved, although some say it was called "Waka-huruhuru-manu" after the first canoe ever made. Following is what my informant had heard concerning the crew of that canoe, and it should at least provide students of South Island lore with some interesting sidelights on well-known legends. The crew of that canoe were giants and they settled in the South Island. Their names were Kopuwai, Pukutnaro, Komakohua, Te Karara-huarau and Pouakai, and others.

Kopuwai was the giant who, in an oft-told legend, swallows the Mataau (Molyneux River) in an endeavour to catch a Rapuwai woman named Kaiamio. He was afterwards turned into the Old Man Range in Central Otago, and the Maoris call those mountains "Kopuwai" to this day, and a small lake near them is called "Hapua-o-Kaiamio." When Kopuwai was turned into stone his pack of ten two-headed dogs were dispersed and six of them took refuge in a carved cave on the riverbank in the township of Duntroon, named Ka-waikoukou. (My informant said "carved cave" but he means one covered with ancient rock-paintings, the same as Otakiroa cliff two miles away from Duntroon.) These dogs were turned into stone, and if you go to that cave you can still see their two-headed bodies sticking out of the water.

CONCERNING THE GIANTS.

Kopuwai is the best known of these gigantic beings. Of the others Pouakai is now remembered as a huge bird and the narrator said that "pouakai" was the ancient and correct name of the moa. According to the description given, Komakohua could not be regarded as gigantic, for it was a white bird the size of a domestic fowl, which lived in cliffs and peered down at passers-by. It could fly and had a sharp beak, and it has not been seen for many years. (An old woman present said she had seen them at Matau (Cape Farewell) when she was a girl, but had not heard of anyone seeing them since). Pukutnaro was a harmless monster, as far as the narrator had ever heard, and lived in a pond

at the headwaters of the Rakaia River, but he had never heard any story connected with it or the locality. Te Karara-huarau had his abode at Taupo and Waitata in the Collingwood district and ran away with a woman known as Ruru. She got away from him but was recaptured. Her people built a house the size of Te Karara and sent for him to visit them. Ruru came overland but Karara swam round by sea. He was tired and slept sound that night and the people set fire to the house and burnt him. His cave can still be seen up near Collingwood. (Rev. Mr. Wohlers, with the sexes of Ruru and Te Karara-huarau reversed, tells the story with much detail in Trans. N.Z. Inst. Vol. VIII, pages 115-8.)* Before leaving the question of that ancient canoe coming to New Zealand, the collector may state that two old men in the South said to him:—"The crew of that canoe were 'Maeroero' and a big stone near the Owaka River is called after one of them, but the name is now lost. The crew of that canoe are said to have played on the flat top of the hill known as Tua-te-pere. Near Roger's farm at Owaka some stones stand up and the Maeroero used to come at night and sit on top of those stones and play the *putara* and the *putorino*. On Friend's farm at Owaka there is a big flat stone which is *tapu* because one of the Maeroero who came on 'Te-Waka-huruhuru-manu' used it. The ghosts would worship there and then go on to Table Hill." We all know that when the Europeans came to Otago the Tautuku Forest was said by the Maoris to be haunted by fearsome "wild men of the woods" and they would not venture into its depths. Perhaps it originally acquired this reputation because it was the last refuge of a pre-Maori people as indicated by my informants.†

HENARE TE MAIRE'S ACCOUNT.

The following information, supplementary to that already given, is derived from the above well-known *rakatira* of South Canterbury:—

Waitaha traditions say that the first home of the Maori people was in a portion of the sky, but they left this celestial region and settled on the earth in a land called Patu-nui-o-Aio. Where this land was my informant could not define—whether it was beyond Hono-i-wairua or to one side of it, but it was somewhere about there. When a man died in New Zealand his soul took flight back to Hono-i-wairua (the gathering-place of spirits), and in the *tangi* over him the mourners

* As also in this 'Journal,' Vol. II., p. 211.—EDITOR.

† This people (if they are human beings, and not fairies) are also known to the Taranaki tribes as Maero, and sixty years ago they were supposed to inhabit the depths of the great forests, which then covered what is now the well-known dairying country of the West Coast, North Island. In my opinion they were some of the remnants of the old *tangata-whenua* that fled to the forests and mountains when their people were being exterminated by the later migrations.—EDITOR.

bade his spirit depart and go to the above ancestral home. They bade it take its flight with '*te mano o wairua*' (the multitude (?) of spirits), to Tawhiti-nui-Tawhiti-pa-mamao, to Te Hono-i-wairua. "The Maoris used the words Tawhiti and Hawaiki for the same places, just as Europeans might call the same man either John or Jack," said my informant.*

After coming from the sky to earth, the Maori people moved on and came to the seashore. Here they looked at the ocean, and thought that the sky ran down into it on the horizon. They built a canoe of feathers and liberated it with incantations. It went out of sight, but was driven back through the gap between sea and sky by a storm called Uruao. A proper wooden canoe was built and called '*Waka-huruhuru-manu*' in memory of the feather canoe. It was also sometimes called '*Uruao*,' but that is really the name of the storm. It was the first canoe ever put on the sea (by the Maoris), but how long ago no man could say.

STAR LORE.

Another very old canoe was '*Te Waka-o-Raki*,' and it is now represented by stars in the sky. The stars were partitioned out among various gods, and one of these sky divisions was '*Tautari-nui-o-Matariki*' ("the big department presided over by Matariki"). When the Maoris desired to become sea-farers they sent back messengers to the old home in the sky to get instruction about navigation, the seasons and kindred subjects. The stars Autahi, and its pointer Takurua, and Puaka and those under Matariki are in the east, while the Wero stars are in the west. The latter stars gave the sailing directions, while the former denoted weather and seasons. Wero-i-te-ninihi and Wero-i-te-kokota are fixed stars, but Wero-i-te-aumaria only appears between the two former occasionally. When my informant's father saw the Wero stars he recited a *karakia* beginning "*Te ahuru nei, te mahana nei*," but my informant never learned it.

THE RAKAIHAUTU HISTORY.

Dealing with the "*Rakaihautu history*" my informant said he had learned the name '*Tai-te-whenua*' as '*Taitai-te-whenua*,' and the axe usually called '*Pakitua*' as '*Kapakitua*'; Matuarua was first the god of Matiti, and then later became the god of Rakaihautu; the outline of the hill Tuhiraki, near Little River, perpetuates the shape of Rakaihautu's spade; the people of '*Te Rakihouia*' were experts at *whakapepepa* (damming creeks to catch eels); that *whakatekateka* is a word implying "putting on style, flash clothes or pride," and that although Pakihi-whakatekateka-a-Waitaha is the general name of the Canterbury Plains, each piece had a separate name, as for instance the

* As to the three names above, see our "*Memoirs*," Vol. IV., p. 14.)—EDITOR.

plain between the Rakaiia and Hakatere rivers is known as Kaitorete. My informant further said that the Kahui-Tipua and Kahui-Roko were of Maori blood, and that the latter people were sometimes called Kahui-a-Roko. The Waitaha people were industrious, and were skilled at making flax nets for fishing. They were peaceably inclined, and their principal weapons were the *patu* (made out of wood or bone) and the *huata* (a long spear made of *manuka* or sometime split *rata*). The Rapu-wai are generally considered to have been amalgamated with or were a portion of the Waitaha tribe, but my informant said he had never been told their history. The Kahui-Tipua people with Rakaihautu brought the seeds of the cabbage-tree with them. They called the tree *Kauru*, and its leaves *ti*. There are the three main lines of descent from Rakaihautu, and he considered that chief lived forty-two generations ago.

MORE ABOUT THE ROCK-PAINTINGS.

The visit of Mr. J. L. Elmore, an American archæologist, to New Zealand in 1916, did a great deal to revive public interest in what the newspaper reports variously termed "rock drawings," "pictographs," "mystic symbols" and "petroglyphs." The Judge of the Native Land Court (South Island) expressed a wish to see them, and my informant was deputed to accompany him to some of the easier visited ones. Like Tare te Maiharoa he says the black paintings are Waitaha work, the pigment being made from smoke (soot) and oil. The drawings are not aimless objects, but record Waitaha history, and were drawn when they came to the South Island. They represent men, and also the birds, fishes and reptiles they met on their voyages. Some of the drawings are extremely high on the cliffs, and the opinion has been advanced that staging had been built to do this, but my informant's father said it was done with very long *huata* (spears) or *manuka* poles. Feathers or flax were attached to the end of the pole, dipped in a basin of paint, and applied as high as they could reach. The red "carvings" are Kati-Mamoe workmanship, the paint used being compounded of *maukoroa*, *weka* oil and shrub resin, and they are practically copies of the Waitaha pictures. The Kati-Mamoe used the rock-shelters as sleeping places when travelling between the sea-coast and their inland *kaikas* (villages), and did the red facsimiles of the black paintings to pass the time away.

The great bulk of these paintings, continued my informant, are to be found in South Canterbury at Waitohi, Opuha, Pareora, Opihi, Pleasant Point and elsewhere. They are also to be found at the Weka Pass in North Canterbury, at Otakiroa and Maerewhenua, North Otago. He had been all round the Whakatipu, Wanaka and Ohou districts and had seen none there, nor had he heard of them near the great lakes. The most inland place he had found them was at the

Kuriwao cave in the Wairua-a-po-rangi (Rough Ridge), near Hogburn. He was then nine years old (in 1853), and the party he was travelling with went to camp in the cave. When they took a light in they found not only the sides, but the top of the cave all covered with paintings, and they would not sleep in it. The cave was dark and the paintings were so far in that they must have been done by torch-light. (Here ended my informant's talk on the rock paintings, but the collector may add further that the modern Maoris, as a rule, would not go near them. Even at the present day it would be difficult to persuade most of the natives to visit them.)

THE SOUTHERN WHAREKURAS.

The Waitaha were a people who believed in *karakia*, and in remembering the traditions of their ancestors. They established *wharekura* at various places, a very old one being at Ohinerotu or O-te-rotu near Lake Whakatipu. A later one was at Taki-karara (Lake Wanaka) and was continued by the Kati-Mamoe but had lapsed before my informant's father lived there. Rawiri te Maire, however, was taught at the *wharepurakau* called Kura-matakitaki and situated at Puna-tarakao. In the sixties he lived for a time at Waikouaiti and then at Moeraki. Here he was associated with Matiala Tiramorehu in trying to stay the decay of traditional knowledge among the young Maoris. A weatherboard cottage of one room was built and was called O-mana-whare-tapu (or shortly, Wharetapu) and here classes were held. Each meeting was opened with the reciting of *karakia*, no noise was permitted inside or outside and once commenced no one could come in. No paper was in evidence, but the pupils simply listened to the teaching of the two founders and also occasionally to those of Henare Mauhara, Rawiri Mamaru and Arama Karaka. The pupils were Wi Pokuku, Tuhare Pohio, Teone Mamaru, Anaru Kiriwera, Hoe Tipa, the informant, and one or two others. The teaching was largely Kai-Tahu and comprised lines of descent from Raki, the coming of the principal canoes and records of battles. Later the Uenuku Hall was built at Moeraki, a match was put to the old Wharetapu and this last attempt at a "Maori college" in the south vanished in flames. My informant further adds that at Te Muka for a time a meeting-house was conducted by Te Maiharoa to preserve Waitaha lore, and at a big meeting there in 1874 history was talked over Rakaihautu receiving prominent mention.

A SECRET PROCESS.

The preserving of the dead was called *whakataumiro* and was a secret-process, the details of which he had never learnt. In later years the burning of the dead was much more common than preserving, although the corpse of his grandfather (Te Ao-hiku-raki

was preserved, but he never heard of the method. It was said that when well done the preserving process kept the features life-like for years. Before leaving this question the collector will give two instances of preserving the dead as narrated by two of the old men in the South. One said :—"There is a range in South Canterbury called Te Tari-a-Te-Kaumira ("the mountain range of Te Kaumira") because that chief perished in a snowstorm on it. When found his body was carried to a cave (since known as Te Ana-a-Te-Kaumira) and there made into a mummy. Another cave lower down the slope is known as Te Ana-a-Whenua and near there is the river Te Ana-a-Wai which the pakeha calls Tengawai." This information was gathered two years ago when collecting place-names, and the collector has not seen his informant since to ask him *re* mummification. The other "*kaumatua*" said, "Mummifying was called *whakataumiro*. When Moki (Tu-ahuriri's youngest son) died at Kaikoura he left word for Hikaturae to bury him at Paparoa so that he could see back to Kaikoura and forward to Kaiapoi. Hikaturae was then over in Westland fighting, and being defeated he swam across Lake Mahinapua with the heads of three of his friends who had been killed (Tanetiki, Tutaemaroa and another whose name I forget) tied together by the hair and held by his teeth. When he got to Kaiapoi he was told about Moki's dying wish and going to Kaikoura he found that the body had been *whakataumiroed* and was even then standing upright in a *papa* (coffin) in the Wharepotae (house of mourning) guarded by the late chief's head wife. Acting under the ancient custom of *putau*, Hikaturae that night secretly cut through the back of the coffin and silently carried away the body of Moki for burial as he had wished. When Te Puoho was killed at Tuturau (about December 1836) his body was burnt but his head was preserved and was taken to Ruapuke Island. I do not know how the preserving was done."

FURTHER ANCIENT LORE.

Reverting to the information given by Henare te Maire, he said that the next canoe to New Zealand after Rakaihautu's was Kupe's. It returned and Kupe advised Turi that a good place to settle was "*Ka wai puaha nui*" (the rivers with big mouths), a name referring to the wide estuaries of the Patea and Waitotara rivers. Turi went there and called the place Patea.

Te Moretu who had custody of the Waka-a-Raki canoe was in the time of the gods, and his name means "foundation." The original 'Whaka-huruhuru-manu' canoe was made of feathers only, and my informant said he did not consider that "the canoe of Raki" was ever given the former name because of its speed. The old name of the South Island was Mahunui, being so called after the name of Maui's

canoe. The headland at New River called O-mani, was also probably called after that great ancestor (whom southern genealogies make fifty-seven generations ago). The name Mahunui continued until superseded by Te Wai Pounamu, a name given in Kai-Tahu times.

The ancient peoples of Mahunui knew the qualities of the various shrubs and herbs, and were skilled in their use. Among other things they had known a cure for consumption, but now that it was so much needed the shrub could not be found—the white man's fires and cultivation had apparently wiped it clean off the face of the country. The narrator concluded by saying that probably his father was the last man tattooed in the South Island. The work was done at Te Umukaha (Te Muka) by Terehaka, and was the familiar scroll pattern.

NOTES FROM VARIOUS SOURCES.

Having given the valuable information derived from Tare to Mailharoa and Henare te Maire the collector will append a number of relevant notes collected from his informants in Murihiku and Rakiura (Stewart's Island). One who derived his information from the *tohuka* 'Te Makahi, said that when the Maoris arrived on their first seacoast, arguments arose as to whether the sky ran down into the sea or not. The lightest thing they knew was feathers so they collected a great number, made a canoe of them, put a sail up, tied a very long string to it and let it go out to sea. Either the string broke or the end slipped from the holder's grasp but the canoe got away and was lost to sight. The priests said *karakia* to bring it back and some days later it returned in a very battered condition. Then the people built a wooden canoe, the first the Maori race had ever constructed, and called it "Waka-huruhuru-manu." After this they became a seafaring people and found many islands mostly inhabited by other people—"perhaps these were kanakas" said my informant. He could not name the land the first canoe left nor did he know anything about it except that it was a very big country.

One of my informants said that Rakaihautu left two men called Kiore-ti and Kiore-ta to look after Murihiku, but he could not say what became of them. (These names are given as Noti and Nota by Wi Pokuku). Another told me the story of Kopuwai in great detail adding that when the Waitaha people burnt that scaly ogre in a cave there was a small hole in the top of the cave and through this orifice a scale or two flew out and were turned into lizards. This was the origin of lizards in the South Island.

Relative to the moas one old man said that Kupe ran away from Hawaiki with another man's wife, came to New Zealand and went back and reported that it was a land of food and that moas existed there. Further than this my informant could not say.

The cliffs of the South Island are proverbially called "Ka-whata-tu-a-Te-Rahihouia" (or sometimes rendered "Ka-whata-kai-a-Te-Rakihouia) (the standing foodhouses of Te-Rakihouia) because the son of Rakaihautu got food from them. Shags and seabirds lived on the cliffs and men were lowered over with ropes to secure the eggs and young birds, hence the origin of the name.

THE COLLECTOR'S CONCLUSIONS.

The Waitaha traditions concerning the first canoe to come to New Zealand have given the collector much thought during the past two years, and he has come to the conclusion that the apparent difficulties of the narratives can be solved. Summarised his conclusions are:— Firstly, that the Waitaha people are from a different migration to the generality of New Zealand Maoris, or, are an offshoot of one of the main migrations. No other branch of the Maori race gives Patu-nui-o-Aio as the name of their fatherland, nor preserve it as the name of their ancestral homes, as far as is known. The idea that it lies further back than Hawaiki-pa-mamao, shows it is very ancient, as also does the belief that it was the first land occupied after the people left "the side of the sky." The collector can offer no facts as to the origin and meaning of the name, but he has an idea that Aio was a god or one of the gods. "Patu" may have a connection with the same word in the name Patu-pai-arehe (an ancient people, but now applied to fairies). Further light on the word "patu" is shed in the "Memoirs of the Polynesian Society," Vol. IV., page 13. The word "patu" also means "a screen," and has other meanings.* In regard to Te Moretu, the collector has a very ancient *whakapapa*, which runs Te Kore; Te Korenui; Te Koreroa; Te Kore matua; Te Moretu; Te Aka matua; Te Maku; Raki; but against the idea that the name is that of a god in the heavens to whom the Maoris applied for their first canoe, Tare te Maiharoa states that Te Moretu was a man. Tokopa, the ruler of the sky, to whom the Maoris applied for propitious stars was (as far as the collector can ascertain) originally one of the god-props, he who propped the sky up from the earth.

Secondly, the idea that Rakaihautu's canoe left the original Patu-nui-o-Aio, and, after calling at the oldest Hawaikis, came on to New Zealand is so incredible that the collector has come to the conclusion that it left a place called Patu-nui-o-Aio in memory of the fatherland, and that between there and New Zealand it called at various islands, including Tahiti-a-Rua (Tahiti Island) and the last

* It is suggested that Patu-nui-o-aio may mean, "the great calm space screened off by the horizon," in allusion to the portion of the ocean seen from any point, bounded (apparently) by the sky. Perhaps some of the Maori scholars among our members might say how they would render the meaning.—EDITOR.

Hawaiki (probably Rarotonga or Ra'iatea*) as mentioned in one account. Where can this second Patu-nui-o-Aio be? It will be noticed in Wi Pokuku's account that the stars mentioned in connection with the earlier canoes are to the east as far as the collector understands Maori ideas, while those given to direct Rakaihautu are to the west. The collector knows too little about the heavenly bodies to definitely base any theory upon the fact, but it may afford a clue to those who are versed in Maori ideas of astronomy. At the same time, as a tentative conjecture, he would say that the locality of the second Patu-nui-o-Aio might be found about the Marquesas Islands.

Thirdly, the collector has come to the conclusion that by a striking co-incidence the names of the first canoes made by the Maori race and the names of the first canoes retained in their traditions as coming to New Zealand are identical, or almost so, and hence has arisen confusion in the minds of succeeding generations with a result that the same canoes are now said to have left the original home of the people and to have come right on to New Zealand. The Waitaha appear to be the only tribe in New Zealand that has preserved a tradition of what their very remote ancestors did when they first encountered the ocean. The name of the first canoe was "Waka-huru-huru-manu" also known as "Uruao") and the next was "Te Waka-a-raki" (which is now a constellation in the sky). The traditions regarding this latter extremely ancient canoe have (to the collector's mind) got tacked on to those of a canoe of this name which came to New Zealand under Taiehu and before Rakaihautu's time, hence we find its likeness is stated to have been projected into the sky from New Zealand, instead of away back in pre-historic times (probably long before the birth of Christ). The "Te-waka-a-raki" canoe which came to New Zealand is sometimes known as "Te Waka-huru-huru-manu" but this latter name appears more probably to belong to the misty canoe which brought the "giants" and Maeroero to the South Island long before Rakaihautu's time. Rakaihautu's canoe was traditionally named after the storm which so battered the "feather canoe" (and incidentally proved to that race which had hitherto been landmen, that the sky did not rest on the sea) and to this day in Murihiku a squall at sea is called *uruao*. That any of the canoes first made came on to New Zealand is very unlikely unless we accept the theory that the habitation of New Zealand is extremely ancient, so between the first canoe known as "Uruao" and the second there is probably *much* more than 1000 years. Looked at in this manner the story becomes intelligible but the collector will leave

* An ancient name of Ra'itea (Rangiatea, according to Maori and Rarotongan traditions) was Havai'i (Hawaiki), and all the Society and Tahitian groups were called by the Rarotangans Avaiki-runga.—EDITOR.

its further solution to students who have devoted many years to the consideration of these problems.

THE ORIGIN OF ECHOES.

The collector has amassed a lot of folk lore which while it cannot positively be attributed to the Waitaha tribe probably came from that source. Of such is the following very ancient tale:—A man, Rona by name, who was married to Hine-aroaro-te-pari and had several children, frequently went out fishing and returned several times to find his *takitaki* (fence) lying on the ground. He spoke to his wife about it, and she said it had been blown down by a strong wind. It had been quite calm at sea but Rona accepted his wife's word, replaced the fence and went fishing again. When he returned the fence was down again, and this occurred until he grew suspicious, so he sent his wife out fishing one day and he remained at home. His children told him that when he was away their mother invited a man down from the skies. She would call out "O, Hoka, come down from above to me below and we will keep our meeting secret." To which he would reply:—No! I will not come as Rona is a devil (*atuhæ*)." She would answer "Rona is away fishing out on the sea, the foam of which you can see where it is breaking here and there."

Then Hoka would come down, and before he left would maliciously knock over the fence. Having this account of what had happened, Rona got a *matū* (flint), and calling Hoka down, according to the usual invitation, killed him. He cooked parts of Hoka to give to his wife to eat when she returned in the evening. When he saw her coming he told the children their mother was very thirsty and sent them for water. He gave them a *tahū* (drinking vessel) and told them to keep on and on till they came to really good water. He waited till his wife had eaten some of the flesh and then he followed the children. When he was as far away as his voice would carry, he shouted to his wife telling her whom she was eating. She flew into a mad temper and chased him and the children. He overtook the children, and, as they were hard pressed, he hid them in a cliff and sped on searching everywhere to hide himself from the fury he had aroused. He could not elude pursuit on the earth, so at last in desperation, he took refuge in Te Marama (the moon), and there he can still be seen sitting with the *tahū* in front of him. His children waited long for his return and became spirits in the cliffs. If the Maoris call out before the cliffs it is the spirits of the children of Rona and Hine-aroaro-te-pari who reply, hence the saying "*Ka-tamariki-a-Hine-aroaro-te-pari*" (the children of Hine-aroaro-te-pari), which has become a proverbial allusion to echoes, and is indeed the name by which echoes are known in Murihiku.

Other traditions will be given in future instalments.

(To be continued.)

ON THE GREENSTONE "TIKI." WHAT THE EMBLEM SIGNIFIES.

BY HARE HONGI.

SO far as I know, no adequate explanation of this emblem has yet been placed on record. I therefore now propose to give a true, if very brief, indication of what it actually signifies; premising that this is in strict accordance with the mythology of the subject. (See also "White's Ancient Maori History," Vol. I.)

Tiki, or, in full, Tane-'Tiki, is mythologically—the first man.

Tane is here, lord of light, whose symbol is the sun. (Tane is recognised as being the male principle; as such, Tane became the ordinary expression for husband.) Tiki (the verb) means, to fetch; to go and get; or, to bring forth. So far then as to the literal meanings of Tane-Tiki.

The Maori is an evolutionist in declaring that his primeval ancestors (male and female) are: Great-heaven (the Sky-father), which stands above us; and Earth (the Earth-mother), which lies below us; or, as he puts it, "*Ko Rangi-nui e tu nei; ko Papa-tu-a-nuku e takoto nei.*" In a more familiar sense he puts it: Fire, is the parent of man; or, "*He ahi te matua o te tangata.*" (By this it matters little whether he refers to solar-fire; volcanic, or, earth-fire; since their origin is apparently one and the same.)

According then to the foregoing the enquirer is to understand that (Tane, being in a sense the sun and the male principle; and Tiki meaning to fetch or to bring forth) the Maori taught that: solar rays piercing the warm earth, brought forth the man—Tane-Tiki. (No doubt this can be said to teach that, solar heat generated on earth the first life-germ which culminated in the evolution of man himself.)

In the emblem then of the Tiki is enshrined the story of the first human pair (Maori), namely, Tiki and Hine-ahu-one; or, the Adam and Eve story, without the (unnecessary) apple. Hine-ahu-one literally means, Earth-mould(ed) maid; or, *hine*, maid; *ahu*, to mould, *one*, earth, soil. She is, mythologically, the first woman (Eve).

The ideograph then of the Tiki is that of the original production and the re-production of man. As woman is the bearer of man, it is proper that women only should wear the Tiki; this, with few eccentric exceptions, she does.

The most perfect form of the Tiki is that which shows both the male and female figures in loving or amatory embrace (organs conspicuous). The next most perfect form is that which shows the female figure only, with the male and female organs in juxtaposition conspicuously displayed. In this the head of the female is exaggeratedly awry, as sometimes it naturally is, when copulation is taking place. (I myself have seen both perfect forms, in greenstone and ivory.)

Tiki (Tane-Tiki) is the emblematical form of that which pierces (solar ray; male organ), and brings forth (from the female). So far then Tiki, speaking of life.

In its last phase, Tiki, speaks of death. The carved or plain pillar, post, canoe, mausoleum, or other memorial which is set-up to the memory of a deceased chief, is probably referred to as a Tiki, or Pou-Tiki.

The Tiki is sometimes, and quite improperly, termed a Hei-tiki. This *hei* is merely the cord or necklet worn around the neck, from which the Tiki itself depends. For instance, to speak of a chain and locket (*hei-tiki*) is all very well; but it is obviously improper to apply that term to the locket (*tiki*) itself.



PROCEEDINGS. POLYNESIAN SOCIETY.

A MEETING of the Council was held at the Library, Hempton Room, on the 12th September, when there were present the President, and Messrs. Smith, Newman, Roy and Bullard.

Correspondence was read from Tahiti, San Francisco, Sydney, Japan, the Solomon Islands, and local New Zealand.

New Members elected :—

D. B. Wallace, Masonic Club, H.M. Arcade, Auckland.

Rev. J. G. Laughton, Ruatahuna, via Rotorua.

J. C. Davidson, Motunui, Waitara, Taranaki.

Robert Etheridge, Director Australian Museum, Sydney.

Alfred Crooke, S.M., New Plymouth.

Thos. Henry Western, Puketapu, Bell Block, Taranaki.

Kenneth Wilson, M.A., 92, Rangitikei Street, Palmerston North.

The following papers were received :—

The Visit of Dentrecasteaux to Tonga, 1793.

Notes on the Mangareva or Gambier Group—Eastern Pacific.

More about Turi (from Tahiti). A. Leverd.

Murihiku Traditions. H. Beattie.

The Kohera, and Fall of Patoka Pa.

Maki, chief of the Kawerau tribe. G. Graham.

The death of Te Mamaru was reported, and M. A. Leverd appointed a corresponding member in his place.

ERRATA.—In the last number of Journal, the title of the article, page 81, should be Whakangungu, not Wakangungu. The same error is repeated at the head of the three following pages.

WANTED—Copies of Volumes I. and II. of this Journal, please apply to Hon. Secretary.

THE LAND OF TARA AND THEY WHO SETTLED IT.

THE STORY OF THE OCCUPATION OF TE WHANGA-NUI-A-TARA
(THE GREAT HARBOUR OF TARA) OR PORT NICHOLSON,
BY THE MAORI.

BY ELSDON BEST.

PART V.

(Continued from page 114, Vol. XXVII.)

NATIVE PLACE NAMES OF WELLINGTON DISTRICT.*

Mukamuka Point. On western side of Palliser Bay. This is Mukamuka-nui. The Ngati-Tama clan of the Ati-Awa league of this district had a small fortified village at this place, an advanced post. These people had many fights with the Wai-rarapa natives. Mukamuka-iti is a place a little to the westward of the above point. This rocky point was often a difficult place to pass when the only road to Wai-rarapa was by the coast line.

Wai-marara. A place about one mile east of Turaki-rae.

Turaki-rae. The western headland of Palliser Bay, or Useless Bay as it is marked on some early maps.

Te Papa-nui-a-Henga. A fishing place at Orongorongo.

Te Raina. A place between Turaki-rae and Baring Head. A modern name. There was a fortified village just east of the Wainui-o-Mata stream.

Orua-pouanui. Baring Head.

Te Wera. A place just west of Baring Head.

Te Rae-o-Paua. A place in Fitzroy Bay.

Okakao. A stream in Fitzroy Bay, east of Kohanga-te-ra. A small Ngati-Awa village was situated here.

Kohanga-te-ra. The second lagoon east of Pencarrow Head.

Kohanga-piripiri. The first lagoon east of Pencarrow Head.

Wai-mikomiko. A stream just east of Pencarrow Head.

* Many of these names will be found on the map of Wellington Country Districts published in 'J.P.S., Vol. XXVII.,' No. 1.

Para-ngarehu. The old name of Pencarrow Head. Site of the *pa* of Tautoki. The modern name of this point is Te Rae-akiaki.

Nga Hu { Places on the beach, at or near Section 63.

Nga Rerenga { north of Pencarrow Head. So named from two women who had a narrow escape from drowning here.

Paraoa-nui. A place on the beach just north of Nga Hu.

Okiwi-nui. Robinson's Bay. Also the name of a fortified village of Ngati-Ira at that place, the residence of the chief Te Rangi-irokia.

Matua-iwi. A *pa* of Ngati-Ira at Okiwi-nui. Perhaps same as above. At the time of the Ati-Awa or Ngati-Awa invasion it was attacked by the Ngati-Tama clan under Taringa-kuri, and Te Ao-paoa, the chief of the village was slain.

Okiwi-iti. Brown's Bay. So named after the notorious 'Okiwi Brown.' The original native name of this place was Ma-kokomiko. It was renamed Okiwi after a Rangitane chief named Kiwi who was slain there.

Oruamotoro. Day's Bay. A Ngati-Ira fortified village was situated here. It was built under the ægis of the chief Te Hiha six generations ago.

Korohiwa. Said to have been the name of a fortified village on the shore about opposite Ward Island.

Whiorau. Lowry Bay.

Ngau-matau. Northern headland of Lowry Bay.

Makaro. Ward Island.

Matiu. Somes Island.

Haowhenua. An old time fortified position on the summit of Somes Island, on site of present Barracks. In his time the chief Te Rangi-tumamao lived here.

Te Moana-a-kura. An old fortified village on the ridge at the northern end of Somes Island.

Te Papa o Tara. A rock at the south end of Somes Island.

Nga Mokopuna. The islet and detached rock lying off the northern end of Somes Island.

Te Ana o Kahungunu. The cave or rock tunnel on the islet off the northern end of Somes Island.

Pukeatua. The range between Waiwhetu and Wainui-o-mata.

Ngutuihe. A Ngati-Ira village on Section 77 east of Waiwhetu stream.

Te Ngohengohe. A place near Ngutu-ihe.

Ohiti. A stockaded village at the mouth of the Waiwhetu stream, east side. Apparently an old Ngati-Ira village afterwards occupied by Ngati-Awa.

Heretaunga. Native name of the Hutt River, also name of the district.

Te Awa-kairangi. Original name of the Hutt River.

Okautu. One of the ana branches or channels of the Hutt River near its mouth.

Awa-motou (?). A corrupt form. Possibly Awa-mutu or Awa-motu. Another of the Hutt River ana branches.

Paetutu. A Ngati-Awa village on the right (western) bank of Hutt river near the pipe bridge.

Hikoikoi. A stockaded Ngati-Awa village at the mouth of the Hutt River, western side.

Whenua-ngaro. A place up the Wai-whetu stream; so named from a land selling act of Wi Tako.

Te Mako. A place at Te Taitai, where Wi Tako lived.

Whirinaki. The place now called Trentham.

Hau-karetu. A Ngati-Ira village near Upper Hutt.

Wai-herowhero. A place at the Hutt, not located.

Pa-whakataka. A Ngati-Ira village near the junction of the Mangaroa and Heretaunga streams.

Te Horopari. A Ngati-Ira village on the Hutt River.

Purehurehu. The lands about Moonshine. Also the name of the old native track from the Hutt valley across the hills to the Porirua Harbour.

Te Tukutuku. A place at Belmont.

Pareraho. The hills about Belmont.

Maungaraki. The high range north of Pito-one *pa*.

Puke-tirotiro. A peak of Maungaraki. See map.

Pito-one. A stockaded village of Ngati-Awa situated about Te Puni Street.

Te-Upoko-o-te-poaka. A place on Section 2, just north of Pito-one.

Te Ahi-parera. On the hill above Te Upoko.

Nga Puhoro. A hill north of Te Ahi-parera.

Te Momi. A place near the railway, at Sections 16-20.

Tuara-whatī. A place on Section 3 just west of railway and north of R. C. Cemetery.

Whakahikuwai. A place on Section 16, north side of White's Line.

Koekoe (?). A place on Section 7, about 15 chains inland of the Esplanade.

Te Raho o Kapawai. A place on boundary line between Sections 1 and 78 west of Te Korokoro stream.

Waihinahina. A small waterfall about Section 17, between Te Korokoro and Nga Uranga.

Te Ana-puta. At Section 16, on Nga Uranga side of Waihina hina. At this place was a *pari karangaranga* or echo, which sounds were thought to be caused or made by spirits of the dead.

Paroro-rangi. A small Ngati-Awa hamlet about the boundary of Section 13 and 14, on the Nga Uranga side of Te Ana-puta.

Piki-wahine. A place between Te Ana-puta and Nga Uranga.

Tahataha-roa. The comparatively straight extent of beach between Paroro-rangi and Nga Uranga.

Nga Uranga. A place name only; so called because it was a landing place for canoes. A small Ngati-Awa village was situated here, whereat Te Whare-pouri lived. On his death he was buried at Pito-one, but a cenotaph, consisting of half a canoe adorned with painted patterns, was erected in his memory on the hill slope on the east side of the stream, just above Wallace's Inn or Futter's Inn in later days. This was in 1848. The cenotaph was erected by Rawiri Te Motutere, grandfather of Meri Ngamai, who lived there. He was a *kehu*, a fair skinned, light haired man, who, to preserve his facial aspect, often wore a mask formed from a gourd, ornamented with plumes.

Waitohi. The old name of the stream at Nga Uranga.

Waikiekie. A place between Nga Uranga and Kaiwharawhara.

Papaka-whero. A place on Section 6, between Nga Uranga and Kaiwharawhara.

Tutai-weera. A place on Section 5, between Papaka-whero and Kaiwharawhara. A modern name "whale spying." It is said to have been a lookout place for whales entering the harbour, which apparently was not a frequent occurrence.

Kaiwharawhara. As a single word this name denotes the wing feathers of an albatross, while *wharawhara* is a name for the long plumes of the white heron. Viewed as two words *kai wharawhara* might imply the utilising of *Astelia Banksii* as a food product, and a very poor one it would be. It is not known as to whether or not the name was applied to the stream in former times. The late chief Wiremu Tako stated that Te Mahanga was the name of a stream between Tinakore Road and Karori, which can scarcely be any other than the upper part of the Kaiwharawhara stream, though the name may have been applied to it only as far as its junction with the Crofton branch. At the head of Te Mahanga was a temporary camp used by fowling when snaring birds in those forests.

In the early days of European settlement a store at Kaiwharawhara, kept by one McGregor (?) was known to the natives throughout the district as Te Hautapu-nui-o-Tu, so called from its wide-spread fame.

Te Wharau. The range north of Kaiwharawhara over which passed the old track to Porirua.

Paerau. The summit of Te Wharau at the place where the old Maori track crossed it. It was a *taumata* or resting place on the track, from which a fine view was obtained.

Kaukau. The name of Kaka hill, above Khandallah on Collinson's map. It may or may not be a correct form.

Te Awa-iti. A small rivulet between Kaiwharawhara and Pa-kuao. Now generally dry.

Ahumairangi. The Tinakore range.

Otari. The peak of above on which is the Wireless Station, Mt. McCleverty. The Ngati-Tama clan had a cultivation ground on the slope south of the peak, on the land known as Orangikaupapa.

Pa-kuao. A small Ngati-Awa village on the terrace-like formation above the foot of the Tinakore Road, called the Cliff Pa in the forties of last century. The small stream here is marked as Te Wai-paikaka on an early map, in which *pai* should undoubtedly be *pae*. Another gives Paekaka as a place name near Raurimu, Hobson Street.

Whakahikuwai. Given by one as the name of the stream over which is the suspension bridge, Hobson Street, between Raurimu and Tinakore Road.

Tinakore. A modern name. A popular story states that it arose from the fact that natives employed here on road or survey work were compelled to go without dinner one day. As a corrupt form it means 'dinnerless'; as a genuine Maori expression it means 'unsatisfied.' The intelligent reader can take his choice.

Tiakiwai. A small Ngati-Awa hamlet on the beach at the mouth of the cañon on Section 614, west side of Hobson Street. Called Pah Jackawi by early settlers. A very small rivulet in this gulch gave so scant a supply of water in summer that, to fill a vessel, one had to wait some time, hence Tiakiwai or 'water waiting.'

Haukawakawa. The old name of Thorndon Flat about Hobson and Murphy Streets.

Te One i Haukawakawa. The sandy beach that extended from Pipitea to a little distance north of Tiakiwai. Covered by reclamation works in eighties of last century.

Kopae-parawai. A place at the junction of Molesworth and Murphy Streets.

Huka's Hill, or Ehuka's Hill, Native name unknown. The hill immediately above the junction of Grant Road and Main Road. On the sloping top of this hill, back from the brow, was a Ngati-Awa cultivation ground, where a native named Huka lived in the forties, the terror of small boys in search of firewood. The wood trails made by Imperial soldiers in the forties are still in evidence on the slope of this hill, and two of the officers' cottages in Grant Road below are still extant and occupied (1917).

Raurimu. A Ngati-Awa hamlet at the junction of Hobson Street and Fitzherbert Terrace. An early missionary document applies the name to the canyon stream hard by over which is the suspension bridge.

Te Rae-kaihou. The wind scourged point. The low bluff that formerly existed just north of Davis Street. A small Ngati-Awa hamlet stood here.

Waikoko. A place name including the old hospital grounds, now the Girls' High School, facing Moturoa and Pipitea Streets.

Pipitea. Belsire Point of early maps. A native village here was occupied by the Hamua clan of Ngati-Awa. It was situated on the south side of the stream by the Railway Hotel. Moturoa Street was named after a native of that name who was living at Pipitea in the early forties.

Nga Pakoko. A place name at the junction of Mulgrave and Sydney Streets.

Waititi. At foot of Charlotte Street, west end of Hotel Cecil and vicinity. A pre-Ngati-Awa name.

Waipiro. The stream flowing down Sydney Street from Honeyman's Gully to the beach at east end of Bowen Street.

Tutaenui. On the beach at east end of Bowen Street, south side, and streamlet flowing down Bowen Street.

Kaiota. On hill slope; site of Parliamentary Library and vicinity.

Kumutoto. At foot of Bowen Street, also the stream that flowed into the sea there. A small native village here.

Kai-upoko. Clay Point and vicinity; at junction of Lambton Quay and Willis Street.

Waikoukou. Lower Boulcott Street, and small stream there.

Pukehinau. The ridge extending from Terrace Gaol northward.

Huriwhenua. The original name of Te Aro Flat.

Wai-mapihi. The original name of Te Aro stream, flowing from Polhill's Gully (Aro Street) across the flat to the beach near the Royal Oak Hotel, east of Cuba Street, and just south of Manners Street.

Te Aro. This name applied to the flat land still known as Te Aro, also a native village situated near the beach near the mouth of the Wai-mapihi stream, north side of Manners Street. Natives have stated that a white man named Pire Rauati lived for some time at this village, also that he brought or had the first horse seen here, a statement that may well be doubted, for he is said to have lived here prior to the arrival of the Tory, and it is pretty certain that no horse arrived here prior to 1839. Anyhow, that horse was named Kai-pangu because it ate bran (*pangu*). The fame of this strange animal spread afar, and numbers of natives visited Te Aro in order to see it.

At one time Pire was holding the horse with one hand, and the natives implored him to grip it with both hands, lest it get free and attack them. When the creature snorted, the natives fled in terror, the women wailing aloud in their fear. This village was on the eastern side of the stream.

Te Kopahou. The ridge between Aro Street and the upper valley of the Kaiwharawhara Stream, running southward to the coast.

Moera. A small native hamlet on the hill at Marama Crescent; so named because the place caught the very early rays of the sun, which shone on the hamlet ere the people awoke in the morning.

Omaruru. A place name at Brooklyn.

Waitangi. The sluggish stream that ran down Cambridge Terrace from the Basin Reserve to the beach at Courtenay Place, near which a small lagoon often existed, which sometimes broke through the containing bank, and flowed into the sea. It so broke out on the afternoon of March 4th, 1853, when small peat islets, supporting flax plants, were seen afloat in the harbour. The natives stated that a *taniwha* or water monster formerly occupied this lagoon, but that, having a foreknowledge of the coming of Europeans, it vacated that place prior to their arrival.

Puke-ahu. The old Ngai-Tara name of Mount Cook at Te Aro.

Hauwai. The Basin Reserve and vicinity. Ngati-Hinewai, the clan occupying Te Aka-tarewa, had cultivation grounds around the swamp at Hauwai.

Kaipapa. The site of the present (1917) Vice-regal residence.

Te O. A place name in the vicinity of the residence of the late Mr. Pollen, Hanson Street.

Matairangi. The old name of Mt. Victoria.

Tangi-te-keo. Apparently a later name for Mt. Victoria.

Te Aka-tarewa. Old stockaded village of Ngati-Tara on Mt. Alfred, a secondary peak of the Ranga-a-Hiwi ridge above the College.

Te Ranga-a-Hiwi. The ridge extending from Magazine Point (Point Jenningham) to the coast at Island Bay. It was named after one Hiwi, son of Hinekiri, a chieftainess of Ngati-Hinewai of Te Aka-tarewa.

Omarukaikuru. Point Jenningham. Evidently named after a person styled Maru-kai-kuru, which may be rendered as Maru the breadfruit eater, which looks like an immigrant from Polynesia.

Te Wai-hirere. A stockaded village of the Ngai-Tara folk on Point Jenningham. Levelled hut sites were in evidence on this point in the days of our youth.

Kakariki-hutia. Site of a village of former times. Said by

one native to have been on the shores of Evans Bay, but possibly the Kakariki of Worser Bay.

Te Akau-tangi. The vicinity of the lower part, eastern end of Wellington Road at Kilbirnie, applied to the foreshore. This place has been occupied by natives in past times.

Hataitai. So far as we can gather this is not one of the original place names of the district, but a more modern name applied to the Miramar Peninsula and the isthmus. The latter area was sometimes alluded to as the Kauru of Hataitai. The word *hataitai* has been given by some writers as equivalent to *mataitai*, a term applied to salt-water food supplies, but a native states that it denotes a succession of small wavelets lapping on the beach, *mo te katokato o te tai, mo te puputu o nga ngaru pakupaku*:—"Kai te tai nei, hataitai ana tera." It is said that the expression *tai wawa* carries a similar meaning.

Motu-kairangi. Miramar Island. Apparently this name fell into disuse after these lands became a peninsula. The word *motu* signifies an island.

Te Awa-a-Taia. The second entrance channel to the harbour of former times, when the sea covered the present isthmus.

Te Au a Tane } The name of the present entrance
Te Au nui a Tane } channel.

Rongotai. The ridge bordering the eastern side of Evans Bay, and extending southward past the old Crawford homestead. The Ngati-Hinepare clan occupied several villages along this ridge, the sites of three such being discernible.

Maupua. A stockaded village on the top of the above ridge, and situated on the southern side of the deep roadway cutting. First occupied by Ngati-Hinepare of the Ngai-Tara tribe, whose eponymic ancestress Hinepare is said to have been a daughter of Wakanui, and hence a grand-daughter of Tara. There were *kumara* cultivation grounds in this vicinity in former times. A short paper on this *pa* appeared in Vol. XXXVII. "Transactions of the New Zealand Institute."

Para. Burnham Water; the lagoon that formerly existed on Miramar Flat. An older name for it was Rotokura. It covered 213 acres, and was drained in 1847. Its swampy shores were overgrown with sedges, etc., and a native described it as a *roto hawai*, between a lake and a swamp. The natives used to bring eels of the *matamoe* and *haumate* varieties from the Hutt and liberate them in this lagoon, as those varieties flourish in muddy places.

Kaiwaka. A place on the eastern side of Rotokura, including the water spring at the lower end of Awa Road.

Te Taniwha. An unlocated place on or near the harbour shores.

Kokotahi. An unlocated place on or near the harbour shores.

Te Mahau. An unlocated place on or near the harbour shores.

Whata-ahiahi. An unlocated place on or near the harbour shores.

Kai-tawaro. Point Halswell. Said to have been named after a man who was killed there by a shark.

Rukutoa. A place at or near Point Halswell, where shell fish were obtained by diving (*ruku*). So named because only expert divers were successful there.

Kauwhakaarawaru. An unfortified village of the Ngati-kai-tangata clan on the hill at Point Halswell.

Te Mahanga. An unfortified village near Fort Gordon.

Mataki-kaipoinga. A village of Ngati-kai-tangata near Point Halswell. Whatu-kai-kore of that clan lived here.

Puhirangi. An old-time *pa* on the ridge near Fort Gordon.

Te Karaka. Karaka Bay. Took its name from the *uru karaka* or grove of those trees at that place.

Onehunga. A place near the Karaka Bay wharf. The name denotes a sandy beach. Often applied to all Karaka Bay. Wi Tako and others lived at Karaka Bay for some time.

Taipakupaku. A place near Karaka Bay. One says just north of Te Karaka, another that it applies to a rocky point and little bay on the south side of the wharf, the latter from Rangī-whaia, wife of Te Puni.

Kakariki. Site of Pilot Station in Worser Bay and vicinity.

Te Puna o Tinirau { The fresh-water spring in Worser Bay.

Te Puna a Tara { The first of these names is that of a mythical place in the ocean where fish are said to originate or migrate from. It is also applied to the blow hole of a whale.

Te Whetu-kairangi. The famous *pa* of Ngai-Tara situated on the ridge above Te Puna a Tara.

Takapuna. A place in the vicinity of Te Whetu-kairangi.

Mirimiri. A place in the vicinity of Te Whetu-kairangi.

Maraenui. A place name on the western shore of the Au a Tane or entrance channel; apparently Seatoun Flat. The *kumara* was cultivated in former times at Maraenui.

Kirikiri-tatangi. The foreshore at or near Seatoun. This name denotes the rattling or rustling sound caused by waves disturbing gravel on the beach.

Te Pou a Amuketi. A place on Seatoun Flat, named after Captain Kent, who was known as Amuketi to the natives. He visited the harbour prior to European occupation, but in what year is unknown. He obtained supplies of potatoes here. Captain Kent's first voyage to New Zealand seems to have been in 1820, but it was probably in the thirties that he entered Port Nicholson.

Te Turanga o Kupe. The foreshore at Seatoun and stretch of water between it and Pinnacle Rock.

Te Aroaro o Kupe. The Pinnacle Rock off Seatoun.

Oruaiti. An old time stockaded village on Point Dorset.

Te Tangihanga a Kupe { Barret's Reef.

Te Rarangi a Kupe

Otumaururangi. An isolated rock near Barret's Reef.

Te Punga whangai o Tu-tere-moana. A famous *toka hapuku* or cod-fishing place; a sunken rock seaward of Barret's Reef. When the Takitumu canoe from Hawaiki reached Te Whanga-nui-a-Tara, one of her crew named Kohupara went a fishing with the local people, and by means of magic charms caused *hapuku* to frequent this place. Tu-tere-moana, after whom this rock was named, was a great great-grandson of Tara.

Paewhenua. The hill on which stands the signal station, and the beach below it.

Orongo. The ridge extending from the signal station to the eastern headland of Lyall Bay.

Whitikai. An old name for a place whereat was a small hamlet; either at Tarakena, or by the gully under signal station.

Tarakena. The little bay immediately west of Palmer Head. Site of original pilot station.

Rangitatau. An old time *pa* of Ngai-Tara. Either on the hill at Palmer Head, or on the next hill westward of it, just above the little bay at Tarakena. Remains of defences still visible on latter hill.

Tu-tere-moana is said to have lived at Rangitatau. The principal house in the *pa* was named Raukawa, and the stream hard by is Te Poti. A famed fishing rock off shore is Te Kaiwhatawhata; a *toka hapuku*.

Hua-te-taka. The eastern headland of Lyall Bay. Crawford's map gives Hue-te-para as the name of the sandy beach at Lyall Bay, but none of the natives consulted by the writer knew the name.

Waitaha. A place on the western side of Lyall Bay, near the stone quarry.

Te Rae-kaihau. The western headland of Lyall Bay. This is one of the original names, the Rae-kaihau of Thorndon is a modern Ngati-Awa name.

Haewai. A place name in Houghton Bay.

Uruhau. A stockaded village of Ngai-Tara on the hill at Island Bay, eastern side of valley, overlooking the beach.

Te Mapunga. Given by Stowell as the name of Island Bay.

Tapu-te-ranga. The island at Island Bay. Crawford gives Tapu-te-rangi as the village on the isthmus, and White gives it as the

name of a *pa* about Point Halswell, but the writer has never been able to obtain corroboration of these statements.

Paekawakawa. Island Bay valley.

Motuhaku. An unlocated place at or near Island Bay.

Patawa (?). Said to be the name of a rock at Island Bay.

Tawatawa. The range between Island Bay Valley and Happy Valley or Owhiro.

Manawa-karioi. The lands formerly known as Hunter's Farm, near Island Bay.

Owhiro. Happy Valley. Also name of the stream and a Ngati-Awa village near its mouth. An old Ngati-Ira settlement here, where they were attacked by Ngati-Awa.

Te Hapua o Rongomai. The old name of either the mouth of Happy Valley, or of a place a little westward of it, probably the former.

Whare-raurekau. Name of a place between Owhiro and the Red Rocks, or Pari-whereo.

Pariwhereo. The Red Cliff. Name of the place known to us as the Red Rocks, near Sinclair Head.

Taumata-patiti. A place name at Sinclair Head; includes the *karaka* grove on the eastern side of the Head, and probably the ridge above it.

Te Rimurapa. Sinclair Head. Said to have been so named on account of the quantity of *rimurapa* or bull kelp (*D'Urvillea utilis*) found there.

Te Kauae o Poua. A rock at or near Sinclair Head.

Mohuia. A rock at Sinclair Head; named after a daughter or niece of Kupe. There are three big rocks off the point, one of which might be termed a rock islet, and another about a quarter of a mile away.

Makure-rua. A stockaded village of Ngati-Mamoe at Te Rimurapa (misprinted Makerua on map). This village was on the hill above the beach.

Waipapa. A stream west of Sinclair Head.

Mangarara. A stream west of Sinclair Head. A Ngati-Awa name.

Te Wai-komaru. A Ngati-Mamoe fortified village. Probably at the Mangarara stream.

Karori Stream. It is doubtful if this was a stream name in pre-European times, or at least in pre-Ngati-Awa days. A reference to the boundaries of the Ngati-Mamoe land grant, giving some old time names, seems to show that the Waikohu stream mentioned may be the Karori stream, or the eastern tributary thereof, which joins the branch flowing from Karori near Opuawe. According to the bearings

given it could scarcely be any other, in which case the Wai-pahihi stream would probably be the main Karori stream. The renaming of many places, streams, etc., by the late coming Ngati-Awa has caused much confusion.

Waikohu. A stream. Referred to above.

Waipahihi. A stream. Referred to above.

Tokahaere. Tom's Rock off Tongue Point. Said to have been named after a daughter of Kupe. It was held to be a *tipua*, an object endowed with supernatural powers. It moved about from place to place until fixed in its present position by means of certain potent charms. A smaller rock near it is said to be its offspring, but the latter is seldom seen.

Te Awa-koria. A small haven or open space in the rocks between Tongue Point and Waiariki.

Waiariki. The stream near the old McMenamin homestead. There is another *tipua* rock in the bed of this stream that only occasionally showed itself. A Ngati-Awa village at the mouth of this stream was known as Pirihira.

Te Iringa-a-niu. A place on Section 1, just west of Waiariki, named after a place near Oakura, Taranaki. A hamlet at this place was occupied by the Ngati-Te-Waipango clan of Ngati-Awa.

Tuhinapo. A place just west of Waiariki.

Oterongo. The small bay just east of Tarawhiti. Site of a village of Ngati-Awa. A *taniwha* or water monster is said to have abode here in former times.

Putiki. A terrace-like formation at Oterongo.

Tarawhiti. Cape Terawhiti and vicinity. A map of the North Island of 1835, with additions by the Rev. W. Yate, given in Brett's "Early History of New Zealand," shows Tarawiti (nearer to being correct than our Terawhiti), but it is located near Porirua, while Tarawhiti is marked Cape Poriwero, which should be Pariwhero or Sinclair Head. Wellington Harbour is left blank, but two islands are marked at the entrance thereto. Herd's chart of the harbour of 1826 was apparently not made public.

Omere. The seaward range extending from Tarawhiti to a point near Ohau. A ridge of some fame in song and story, from the summit of which experts were wont to examine the conditions of the Straits when canoes were about to cross, hence the lines of an old song:—

"Ka rou Omere ki waho
He maunga tutainga aio."

Ohau. The bay at the northern extremity of the Omere range is so called, but, curiously enough, we have no corroboration of this name from a native source. The name of Ohaua, as that of a hamlet at Owhariu, much resembles Ohau. These two names need verification.

Te Ika-a-Maru. A very old earthwork *pa* or fortified place in the bay east of Te-Rama-a-paku and near J. McMenamin's homestead. Of this name the corrupt forms Te Kaminaru and Ti-kamera are in common use.

Opau. A place on the hills between Te Ika-a-Maru and Owhariu.

Owhariu. The lands about the mouth and lower reaches of the Mākarā stream.

Ohaua. Said to be the name of a village on the coast at Owhariu. The native village on the right bank of the stream at Owhariu is marked "Friendly Natives" on a map of 1841.

Te Arei. A hamlet of the Ngati-Tama clan on a hill east of above stream, and some distance from the beach.

Makara. (First and last vowels long.) The stream that flows from Makara hill northward to Owhariu Bay. In stream names *mā* is often an abbreviated form of *manga* (a stream or tributary); thus Mangakarā may be the full name.

Te Wharangi. The range crossed by the road from Karori to Makara, from which point it extends S.W. to the forks of the Karori stream, and, in the other direction, it runs west of Wadestown and on to Porirua.

Opuawe. A place on the Karori stream near the junction of the two headwaters. A small forest hamlet of the Ngati-Awa folk was situated here.

Karori. Name of the basin like area still known by this name.

Pahua. Lands between Sinclair Head and Karori.

Raukawa. Native name of Cook Straits.

(To be continued.)

HISTORY AND TRADITIONS OF RAROTONGA.

By 'Ō ARIKI-TARA-ARE.

CONCERNING NGATA ARIKI OF TUARANGI, SON OF TANGAROA;
HIS MOTHER WAS RAUTORO.

TRANSLATED BY MAJOR J. T. LARGE.

PART III.

(Continued from Volume VIII., page 187.)

[Eighteen years have elapsed since the above series of Rarotongan Traditions was commenced in Vol. VIII. of this "Journal." This long delay arose through the difficulty of obtaining translations. Major Large of Rarotonga has now taken the matter in hand, and with the help of some of the Rarotongan people has enabled us to print a further instalment of the large number of papers we obtained at that island in 1897. We trust Major Large may find the time to translate some of the remaining papers from time to time.

The story of Ngata Ariki is typical of many Polynesian translations; it is an illustration of what may be termed their literature, which generally has an historical basis. We have assigned this story to the period when the Polynesians occupied the eastern groups of the Fiji Islands and Savaii of Samoa, which may be roughly approximated to the fifth and sixth centuries A.D.

The form in which this story appears is characteristic of Eastern Polynesian literary matter, that is, long recitative punctuated by frequent bursts of song and poetry—much the same as modern operas. The poetry is, however, in too archaic a form to admit of translation; even the natives have lost the meaning of most of it, and therefore it is omitted in the translation of what follows. Dr. W. Wyatt Gill published in "Myths and Songs," an abbreviated edition of this story.—EDITOR.]

433. (Nothing is known of the early part of Ngata-Ariki's life.) There was a land named Tuarangi, whose *ariki* was Tangaroa who lived with his wife Rautoro. She gave birth to their *ariki* (first-born) son, named Ngata-Ariki, who also lived at Tuarangi. (After he had grown up) the fame was spread abroad in the land of a certain beautiful woman named Ngaro-Ariki-te-tara, and her name became so celebrated that when Ngata-Ariki heard of it he fixed his affections upon her, and formed the resolution of seeing her, but (for some time) was unable to accomplish his desire, as the woman had a husband named Etu-nui-Mata-karokaro; and Ngata-Ariki also was living with his wife Moto. Nevertheless, he had decided on a course of action to enable him to obtain possession of Ngaro-Ariki-te-tara, the beautiful daughter of Kuiono.

434. Some time afterwards when Kuiono-a-Vareroa died, his spirit went to Tiki,¹ in the Koro-tua-tini² of Tu-te-rangi-Marama,³ at Avaiki. When (Ngata-Ariki) saw that Kuiono had entered into the Koro-tuatini he also went down to Avaiki and entered into that sacred enclosure, in order to bring away from there the spirit of Kuiono.

When he got inside he saw Kui, and enquired of him, "Are you Kui, the father of Ngaro-ariki-te-tara, the beautiful woman, whose fame has reached here?" Kui replied, "I am he." Then Ngata said to him, "This is my word to you, come hither that you may be taken back to the world; your daughter is to be a wife of mine."

435. They then travelled together till they reached Tuarangi, when Ngata-Ariki enquired of Kuiono, "By what road (or means) did you reach this place?" Kui then revealed to him, "This is my road; I went on a fishing excursion for the *ariki*, but before the ceremony of removing the *tapu* of the new net was performed I was fetched away by the Akapiri." These are the women that the *ariki* sent; Vaine-nui and Te Vaine-taurangi, two of Kuiono's daughters. But when they went to fetch their father Kui, they altered their appearance so as to resemble the Akapiri women. When Kui saw them he thought they were Akapiri women and refused to accompany them. So they returned to the sea-side and, dropping their disguise, restored themselves to their natural appearance. When they went to the *ariki* he enquired of them, "Where is Kui?" They replied, "He would not come." As soon as his daughters returned to the sea-side Kui died. This is what his daughters called out to him when they went to fetch him from inland: "O Kui-vareroa, run hither, and go to the sea-side, the *ariki*'s fishing has resulted in a big haul, a thousand fish has been caught."⁴

436. Kuiono died, and his spirit ascended a Pua tree, when it flew away to Tava,⁵ lamenting as it went.

437. They (the people of the village) were engaged at this time making wreaths in connection with their journey to convey the body of Kuiono to his own land. They made five wreaths, as Ngata would

1. A god.

2. Stronghold, walled in space. [For a description of this place here alluded to, see "Hawaiki," 3rd Edition, page 123. This ancient temple was also known to the New Zealand Maoris under the same name, and was identical with their 'Whare-kura' in the Fatherland.—EDITOR.]

3. A god.

4. The first-fruits of a fishing net went to the *ariki*. A ceremony was then performed to make the net *noa* (or common) when the people could participate in the catch.

5. A spirit land. [There is supposed to be a Pua tree at the entrance to the underworld of the Rarotongans, as there is a Pohutukawa tree at that of the Maoris.—EDITOR.]

not consent to have six, because he was going on a different journey from theirs, on purpose to behold the beauty of Ngaro-Ariki-tetara; for that reason also he made his wife Moto remain at Tuarangi. When the wreaths were completed they were divided amongst the members of the party, including his ancestors, named as follows:—Tumu-kiva, Tumu-kere, Tautai-koringo-ki-a-Ngata, and Ara-anuanua-ki-Avaiki; after they had ornamented themselves, they lifted the burden to their necks, and thus bore the body of Kuiono to his land—Maiano.

438. When they entered the *marae* at Maiano they deposited the body of Kuiono on a stage, where it remained four days—they did not bury it. The five members of the party assembled round the bier, and Ngata then ordered Tumu-kiva, Tumu-kere, Tautai-koingo and Ara-anuanua-ki-Avaiki, one at a time to enter the corpse by the tower orifice and pass out through the mouth. Each man in turn entered the body through the fundament, but failing to pass through had to come back the same way. They, however, cleared a passage through the inside of the corpse. Ngata then entered the passage in the same way, and rising through it emerged from its mouth. When he fell out he captured the spirit of Kuiono, which he put into the body again and closed the mouth, while the ancestors closed the lower orifice and left the spirit to make itself at home again inside. The spirit remained in the body, so Kui came to life again and stood up.⁶

439. The party went into a house and sat down at one end of it, where they were overcome by a deep sleep; all but Kuiono, who passed out secretly in order to reveal himself to his daughter Ngaro-Ariki. When he arrived at her house he secretly pelted her with stones. Ngaro-Ariki was engaged in mourning, and when she saw Kuiono she said to one of the mourners, "I am going outside." When she passed out she found Kui come to life again. He then gave her the particulars of his death, of how he met with Tiki in the Koro-tuatini of Tu-te-rangi-Marama; of how Ngata followed him to that place, and what a delightful abode it was, full of brightness and beauty. Ngaro-Ariki was filled with wonder at what her parent revealed to her; and the extraordinary measures taken by Ngata and the ancestors, with the body of Kuiono in restoring it to life after it was dead.

440. The daughter enquired of the father about the people he had mentioned. Kui replied, "There they are in front of the *marae*." Kuiono then asked his daughter, "Where is your husband?" She replied, "He is close at hand." Kui asked again, "Where are your

6. There is some ancient belief embodied in this action, which we have not as yet got at. It was by the same process that Māui the demi-god attempted to enter The Great Lady of Night, to secure everlasting life for mankind, but failed and met his own death in the process.—EDITOR.

younger sisters?" She replied, "They are near by." Kuiono then said to her, "This is my word to you now; you and your companions put aside your mourning, and set about preparing a feast; make waist belts; brew some (Native) *kava*; kill pigs, and collect all kinds of food; and bring them here for my journey to-morrow. The *ariki* will be first with his offering, and when it is received it will be put in order, and he will remain. After this your younger sisters will bring their offering in the same way. Then you will come with the sacred (symbolic) offerings to the gods (used in the installation of an *ariki*)."
This ended the directions given by the parent to his daughter. She then retired, and he returned to the *marae*.

441. Ngaro-Ariki then went away and feigned sleep, and when she opened her eyes again she told the mourners—her husband, and her younger sisters—that she had had a dream. She said, "I will reveal to you my dream that Kuiono is alive." It soon became noised abroad, "Kuiono is alive." "Where is he?" "He is within the house, at the gable end." A person was sent to the front of the *marae* to look, and there sure enough they found Kuiono, which made them very pleased and happy.

442. The following morning the arrangements were soon carried out, waistbands were plaited, pigs tied up, *kava* made, but the wooden stage (that Kui's body had reposed on) was cleared away. The offerings were then taken to the *marae*. The *ariki's* offering was first, and when it was received, then followed the offering of Te Vaine-nui and Te Vaine-taurangi, received in good order; last of all came Ngaro-Ariki with the garments and symbols pertaining to the installation of an *ariki* as her offering. Ngaro-Ariki then passed into the possession of Ngata-Ariki in the *marae*, which was burnt with fire. Ngata told her, "In seven days I will return to you." Ngata went away: Ngaro-Ariki remained there, and on the sixth day the ancestors of Ngata arrived to fetch her; but Ngata did not know that his ancestors had returned to fetch Ngaro-Ariki. They came on purpose to obtain from Ngaro-Ariki payment for the services they had rendered to Kui (her father). They led her away, and when they reached the hill (or range) at Iti-marama⁷ they quarrelled over Ngaro-Ariki; great trouble arose amongst them. They threw her into a bramble bush and ran away. She remained there till she was found by Tangaroa, who came and cut her free from the brambles. He then brought her in front of him to Ngata's settlement on the banks of a certain stream.

443. Ngaro-Ariki said to Tangaroa, "I will bathe." Tangaroa, cautioned her, saying: "Look out for yourself, you will be overtaken

[7. Iti-marama (in Maori, Whiti-marama) is to be identified with some one of the island of the Fiji group—Iti being the Rarotongan form of Viti, or Fiji.—EDITOR.]

presently by Moto (Ngata-Ariki's wife.) If she comes to you presently I will then enter the Kuriri⁸ and drive you in front of me, you must then run off, I will follow on behind you." It was not long before Moto arrived; Tangaroa entered the Kuriri, and he called out to Ngaro-Ariki, "Now is your time, get up and run." But Moto was quickly upon her, and called out to Ngaro-Ariki, "O Madam, O Ngaro-Ariki! O the wife of Ngata! Run hither to me. Who was it decked you out with all those ornaments? Let me remove them from you." Moto then pulled the earrings out of Ngaro-Ariki's ears, tore off her shell necklace, stripped her of all her clothes, ruffled her hair, clothed her with a *pakoko-iri*,⁹ put a *kau-oa*¹⁰ into her hand for a walking stick, and rubbed charcoal over her, then said to her, "Now you are fit, go! Your husband is at Vai-takaii-moa playing at darts. When you reach there, go and stand right in the course of the darts. The darts will be thrown. You will then listen for the shout, 'Son of Rautoro.' That is your husband. When he throws his dart you will divert it with the *kau-oa* in your hand; the dart will fall down then; break it and throw it into the bushes."

444. Ngaro-Ariki then left, and when she reached Vai-takaii-moa she went straight into the course of the darts and stood there. The darts were thrown, the last one being Ngata's. Then the shout arose "Ngata Ariki at Tuarangi! the son of the god and son of Rautoro." The dart flew on its course, it was diverted to one side by the *kau-oa*, it fell down, Ngaro-Ariki then broke it, and threw it into the bushes. All the people saw this, and exclaimed to Ngata, "Your dart has been broken and thrown away." Ngata came forward and trampled her (Ngaro-Ariki) under foot, then he departed. Ngaro-Ariki bewailed her unhappy fate in song.

445. The young people heard the song and called out to Ngata saying, "O Ngata! there is only one refrain; the song says—'Tread gently on your wife Ngaro-Ariki-te-tara.'" Ngata exclaimed, "This is perhaps my wife!" He then ran up to her, turned her mouth towards him, and behold her lips were red. Ngata carried her down to the water to cleanse the charcoal and dirt from her person, and when she was clean after her bath, he carried her into his house. He then took the *tokata*¹¹ of Rautoro—his mother—and went to fetch the wife's things that were taken by Moto (his first wife). When Moto saw this she ran towards him. The *tokata* was in the hand of Ngata as he ran to the house of his wife, Moto. She called out to Ngata, "Do not be angry." Ngata said to her, "Where are my

8. A bird.

9. Rough garment made from bark of trees.

10. Staff.

11. *Tokata*, a rounded stone used as a missile in fighting.

wife's things?" She showed him his wife's belongings, and gave them to him; he took them away and bedecked Ngaro-Ariki with them. Ngata was greatly delighted at again seeing her.

446. They remained there for a time, up to a certain day when the sisters (of Ngata) went to bathe in Vai-korotutu. When they had finished their bath they sent for Ngata and his wife to bathe in the stream. Ngata and his wife came, and when they reached the margin of the water, the wife said to him, "This is my word to you; we have come to bathe in your sister's stream, but you alone will bathe, and when you have finished we will return to our place of abode." Ngata replied to her, "That would not be right; let us both bathe in the water." Ngata then jumped in and called out to the wife to jump down and bathe in the water. "You also have a bath." At last he commanded her to do so. The wife then dived down under the water, and remained below; she did not return to the surface, but was seized by *koura*¹² and *tiaka*,¹³ who carried her away and handed her over to the Pereneki,¹⁴ and was taken by the Pereneki to Avaiki to Tu-te-rangi-Marama (the god of Te Koro-tuatini).

447. Ngata waited for her to come to the surface, but she did not do so. The waters were searched, but no sign of her was found. Ngata sorely lamented his lost wife. He went home and razed his house to the ground.¹⁵ He bent himself with his face downwards in his sorrow and longing for his wife. Tangaroa (the god) looked down from the sky, and he sent Ro-io and Ro-ake¹⁶ to enquire why Ngata's house had been let down.

448. When Ro-io and Ro-ake reached Ngata they called out to him, "O Ngata! O Ngata! Why have you lowered your house down?" He told them, "My wife has disappeared, she is lost!" They then went back and informed Tangaroa, "The wife has disappeared, she is gone." Tangaroa told them, "Go back and tell him she is at Avaiki-roa with Tu-te-rangi-Marama." Tangaroa then lowered down from the sky Te Ata-a-te-eru,¹⁷ as a road whereby Ngata could descend to Avaiki. So Ngata took his departure on Te Ata-a-te-eru to seek his wife.

449. So Ngata went forth to look for his wife at Avaiki. He caught sight of her at Iti-raro¹⁸ in the Karioi¹⁹ there, dancing.

12. Small fresh-water crayfish.

13. Big fresh-water crayfish.

14. A dwarf race living at Avaiki.

15. It was a sign of grief in ancient times to lower the roof of the house down, by pulling one end of the ridge-pole off the post supporting it.

16. Messengers of the gods, Roiho and Roake of the New Zealand Maoris.—EDITOR.

17. A Jacob's ladder or stage.

18. Iti-raro, probably another name for one of the Fiji Group.—EDITOR.

19. House of Assembly.

Ngata descended and landed below from Te Ata-o-te-eru. He stood in the doorway and looked in at his wife. He took his head-dress of *koai naupara* ²⁰ and put it on the head of a man who was standing in the doorway, and rubbed it so that it would give out its odour. The wife smelt the odour and recognised who it was from. Ngata returned and took possession of his head-dress, while Ngaro-Ariki pretended to be seized with a fit of sickness.

450. So Ngaro-Ariki was sick. She said to the husband, "I have a great appetite for the *miromiro* and the *moa*.²¹ Send the Avaiki people to obtain a supply." Some of them went to chase the *moa*, and all who remained were mere weaklings. The Ata-a-te-uru was let down from above; the *koai* head-dress was hung on the projecting eaves of the house so that the wife might see it. When she beheld the head-dress she said to the throng surrounding her, "O I will go outside." She stood up from the sleeping mat on which she had been reclining and moved towards the doorway. The Ata-o-te-eru was let down to that spot and she mounted it at once, and rose up. The people shouted, "O the wife of the *ariki* has departed." They climbed up into the adjacent trees, and attempted to pull her down with poles, but they were not able to detain her.

451. The Ata-o-te-eru glided away from there and returned to Tuarangi, where they remained. It was soon noised abroad: "O Ngata and his wife have arrived." The people sought a means of seeing them, so they erected a swing and fetched Ngata and his wife to swing on it. So Ngata and his wife attended. Ngata mounted the swing and his wife pulled it backwards and forwards. When he had finished swinging he descended from the swing, and called out to the wife to mount it and have a turn. But the wife said to him, "I must not swing, we have come here for you to swing, and as you have finished let us return to our place of abode." Ngata was overbearing and pressed his wife; but she said to him, "What! O my companion! The stage (swing) is for you alone." However, the husband commanded, "You must come and have a turn at the swing." So the wife consented and mounted the swing, which Ngata then set in motion see-saw to and fro.

452. When they had finished swinging, they returned to their place of abode, where they were both overtaken by a deep sleep. A man named Tane-vaka-kore was engaged fishing in the sea (adjacent) at this time; he saw the shadow of Ngaro-Ariki-te-tara on the surface of the ocean. He thought it was an Angamea,²² but when he looked up to the sky, behold! a woman seated on a swing. He paddled his

20. Sweet scented plants.

21. Two kinds of delicious fish much sought after.

22. A large, spotted fish found in these seas.

canoe to the land, and climbed up to Ngata's house where he beheld Ngaro-Ariki; he cut an opening through the reeds forming the side of the house; he took up the woman, together with her grass couch and pillow, carried them all into his canoe, and paddled out to sea. When he got out of sight of land Ngaro-Ariki awoke from her sleep, and when she found that she was out at sea she was loud in her lamentations. Tane-vaka-kore tried to pacify her, but Ngaro-ariki said to him, "Do not try to pacify me, but let me mourn and grieve for my husband."

453. They reached Ka-opu-te-ra,²³ the land of Tane-vaka-kore, and remained there. Ngata sought in vain for his wife, but could not find her. The parent—Tangaroa—enquired of Ngata, "Where is your wife?" He replied, "She has disappeared." Tangaroa then told him, "She is at Ka-opu-te-ra with Tane-vaka-kore, make haste and fetch Te-Ata-o-te-eru as a means whereby you may get to Ka-opu-te-ra; take Te-Ata-o-te-eru in amongst the *puraka*²⁴ plants at the side of the water and leave it there. She will come down to bathe in the water. You will then take her and bring her here." Ngata took Te-Ata-o-te-eru and went to Ka-opu-te-ra; he hid Te-Ata-o-te-eru in the *puraka*, concealed himself, and waited till his wife should come down to the water to bathe. Ere long the wife and her attendants came. His head-dress of *naupara* and *koai* had been put into the water; the wife smelt the odour of it, she ran thither and kissed her husband. They then mounted Te Ata-o-te-eru²⁵ and journeyed back to Tuarangi.

454. Ngata and his wife lived happily at their *kainga* up to a certain period, when the wife paid a visit to Vari-iri, leaving their child with Ngata during her absence. Ngata remained with the child which became fretful; he tried to please the infant but was unable to pacify it: he dandled it in his arms; he tried all he could do to keep it quiet, but nothing would please it; so the day passed away, and when the wife returned, the child's voice had become like that of a bird. Ngata then handed over their offspring to his wife, and delivered to her a farewell utterance, "That is you! This is I! I am going away and parting from you. When you went away from me I was able to bring you back; but my going away is final, you will not be able to bring me back." Ngata then arose and departed; the wife strove in vain to keep the husband. He would not incline to her again.

23. The sunset.

24. A large variety of the *taro* plant.

25. [The Ata-o-te-eru seems to have been a Polynesian aeroplane!—EDITOR.]

455. Ngata's younger brother ran and overtook him as he was resting in a *miro* tree, and from the *miro* he went into the *au* tree, thence into the *koka* tree, and all the other trees including the *aoao* (banyan) tree, where he transformed himself with a coat of pigeon's feathers into the semblance of a pigeon and flew away to Avaiki, to Tu-te-rangi-marama.

NO NGATA-ARIKI I TUA-RANGI.

KO TANGAROA TONA METUA, KO RAU-TORO TONA METUA VAINÉ.

433. [Kare i kitea te akaupokoanga i te tuatua nona]. E enua ko Tua-rangi; e ariki ko Tangaroa, ka noo i te vaine, i a Rau-toro; anau tona ariki ko Ngata-ariki. Kua noo aia ki Tua-rangi, e kua kitea maira tetai tuatua ki tona enua. Ko te tuatua no tetai vaine purotu, ko Ngaro-ariki-te-tara. Kua mama ke te rongo o taua vaine ra. Kia kite aia i te rongo i taua vaine ra, kua mou tona inagaro ki taua vaine ra; kua akakoro aia kia kite. Kare ra e ravenga e kite ei aia i aia; e tane ta taua vaine ra, ko Etu-nui-matakarokaro. Ko Moto ta Ngata-ariki vaine noo tikai. E kua akakoro a Ngata-ariki ki a Ngaro-ariki-te-tara, te tamaine a Kui-ono.

434. E tae akera ki tetai tuatau, kia mate a Kui-a-vareroa kua aere te vaerua ki a Tiki, ki roto i te "Koro-tua-tini" i o Tu-te-rangi-marama, i Avaiki; e kia kite ra a Ngata-ariki e, kua aere mai a Kui-ono ki roto i te "Koro-tuatini," kua aere atura aia ki raro ki Avaiki, ki roto i taua "Koro-tuatini." i te tiki i te vaerua o Kui-ono. E tae atura aia ki roto, kite atura aia i a Kui; kua ui atura, na-ko-atura, "Ko Kui, ainei koe? ko te metua o Ngaro-ariki-te-tara, te vaine purotu e omaiia mai nei te rongo?" Kua akakite maira a Kui ki aia, "Ko au ia!" Kua tuatua atura a Ngata ki aia, "Teia taku tuatua ki a koe. Aere mai, kia kavea koe ki te ao; ei vaine naku te tamaine aau."

435. Kua aere maira raua e tae maira raua ki Tua-rangi. Kua ui atura a Ngata-ariki ki a Kui-ono, "E aa taau ara i tae mai ei koe ki ku nei?" Kua akakite maira a Kui ki aia, "Teia taku ara; e tautai na te ariki; kare au i tae ki te pianga i te tautai, i te tikinga anga ake a nga Akapiri i aku." Tera tikai ta te ariki i tono, ko te Vaine nui, e te Vaine taurangi, ko e toko rua ia tamaine a Kui, kia aere ra raua kia tiki i te metua i a Kui, kua akaariu keia akera o raua tu, ki te tu o nga vaine Akapiri. Kia akara mai ra a Kui, e kite

maira i a raua, e ina! ko nga vaine Akapiri; kare atura a Kui i keu mai. Kia oki ra raua ki tai, kua akaoki maira nga Akapiri i te tu tikai no aua nga tamaine ra. E tae atura raua ki te ariki kua ui maira aia ki a raua, "Teiea a Kui?" Kua karanga atura raua, "Kare e keu mai!" Kua mate iora a Kui i te ope o nga tamaine i te okianga ki tai. Tera te kapiki a nga tamaine ki a Kui, i te tikinga atu ki uta, "E Kui-vare-roa! e oro mai, ka aaere ki tai. Kua rauka te ika i te tautai a to ariki, e tai te mano te ika!"

E toro e ringoringo tangi,
Ki te ai-ao no Kui-ono
Ei toro ei riri, e uura, e uura nga Akapiri.
Ki nga tamaine na Kui-ono—
Ki a te Vaine-nui, ki a te Vaine-aurangi—i
Tera e Kui-vare-roa, e oro mai,
Ka aaere ki tai, kua rauka te ika,
I te tautai a to ariki, e tai te mano te ika!
Tera ko aane e ko ringo,
Ringoringo tangi ki te ai-ao
No Kui-ono, ei toro, ei riri e.

436. Kua mate iora a Kui-ono, kua aere atura tona vaerua, ka kake i te Pua, ko te rere ra i Tava. Ka ano e reira tangi atu:—

Ka rere au i te Tava, rere oti e,
Akarori te Tava, tera ko te mea e—
Ko te mea kikini i te manava
Te akaaroa i te tangianga ki a koe,
E te Tava katoa, tera ka rere au
E akarori te Tava.
Tera te vaerua e, ko te Tava roa i Avaiki
Ia o Tu-te-rangi-marama.
I muri kakea ai e koe i Tara-patiu,
Tera i namu, i miri au e noo nei,
Taku anoano i vao ia koe, e te Tava katoa,
Tera ka rere au, e oo Tava roa ea—

E atua me te rangi, ana ka torea,
Tauri e rui atu te tangi E Ngata!
E rui atu oki, anga mai ei te aro ki te tane,
Ko teia anoa, koia nei e,
Ka tangi atu au, e ka torea,
A tauri e atua, atua me te rangi
E, ko te ata mai o Rongo ma Tane
E koi tau penga te rangi, rei iri e,
Ko te ope o te kuriri oki e Ngata-ariki
Me raro e, me vai-manukanuka, e ka torea,
Tauri e rui atu te tangi e Ngata e—!
Rui atu oki, anga mai e te aro ki te tane,
Koi teia noa koia nei e,
Tangi atu au ka torea,
Tauri, e rui atu te tangi rue.

Ko Ngata-ariki tei Tua-rangi, tukua mai,
 Taria ake e Ngata, rua nei koe
 E Ngata te ipo ooki ana,
 Aria taua i rongo ake, oi ei,
 E Ngata ! E Ngata ra tei Tua-rangi, e—
 Ma koai ei to Ngata oa e riri,
 E Ngata rua nei, ko e Ngata te ipo ooki ana
 Aria taua e rongo ake, oi ei,
 E tiki, e tiki ra ki miri nei,
 E ki miri nei, mai ana ki te toka-kura
 A mea, ko toou kanoi mata. e taku tane,
 I riri mai koe ra i aku, E Ngata, rua !
 Ko E Ngata e ipo ooki ana,
 Aria taua i rongo ake, oi ei,
 Ngata rua ua, ka rire e—.

437. Tera tei raveiia i reira e ei; kua tukiri te ei, no te mea e tere to ratou; ka aere, ka kave i a Kui-ono ki tona enua. E rima ei, ko te ono i nga ei, kare a Ngata i akatika i tei reira, no te mea e tere ke tona; ka aere aia ka turoto i te purotu, i a Ngaro-ariki-te-tara; no reira aia i akanoo ei i te vaine ana—i a Moto-i-tuarangi. E oti akera te ei i te tukiri te tuā ra no ratou ravarai, ma nga tupuna nona. Tera to ratou au ingoa: Ko Tumu-kiva, ko Tumu-kere, ko Tautai-koringo-ki-a-Ngata, ko Ara-anuanua-ki-a-Avaiki; te rakei ra, e oti, e takitaki ei ki te kaki, aere maira ratou ki te kave mai i a Kui-ono ki tona enua, ki Mai-ano.

438. E tae maira ratou ki Mai-ano, ki roto i te marae, te takoto ua ra te kopapa o Kui i runga i te ata, kare i tanumia, ka po ā te vai-ua-anga, kua mumu maira ratou ravarai, tokorima ki runga i taua kopapa ra, kua akaue atura a Ngata i a Tumu-kiva ki roto i taua kopapa ra; kare aia i mama mai ki vao, kua koonei mai rai aia ki vao, kare aia i mama atu na runga i te vaa ki vao. Kua tono a Ngata i a Tumu-kere, kua tomo aia ki roto e roto; kare aia i tae ki vao, kua oki mai aia ki vao. Kua tono a Ngata i a Tautai-koringo, kua tomo aia ki roto e roto; e kare rai aia i tae ki vao, kua oki mai aia. Kua tono i a Ara-anuanua-ki-Avaiki ki roto; kare rai aia i topa ki vao, kua oki mai ki vao. Kua ma takiri a roto i a ratou i taua kopapa ra. Ei reira a Ngata e tomo ei ki roto i taua kopapa ra e mama atu aia na runga i te vaa ki vao. E kia topa aia ki vao, kua opu atura aia i te vaerua o Kui-ono, kua momono ki roto i te kopapa, kua momani aia i te vaa kia piri, kua momani mai nga tupuna i raro, vao ua atura kia vitu ua i roto, e ma te roau ua. Kua mou te vaerua ki roto i te kopapa, kua ora ake a Kui, kua taki tu mai ra aia ki runga.

439. Kua taki aere atura ratou ravarai ki roto i te pou-are, kua taki noo ua iora; kua varea ia io ratou ravarai e te moe tinainai, kua akamanu poiri ua atura a Kui-ono ki vao, i te akakite ki te tamaine, ki a Ngaro-ariki. E tae atura aia ki te ngutuare, kua pei poiri atura

a Kui i te tamaine ki te toka. Te eva ra te tamaine; e kite maira a Ngaro-ariki i a Kui-ono, kua tuatua akera aia ki tetai o ratou ki te eva. "Ka aere ana au ki vao." E tae atura aia ki vao, e kite atura aia e, ko Kui kua ora atu. Kua tuatua maira aia ki te tamaine i te tu o tona mateanga, i tona taeanga ki a 'Tiki ki roto i te "Koro-tuatini" ra i a o 'Tu-te-rangi-marama, e te aruanga a Ngata i aia ki reira, e te meitaki o taua ngai ra, e te kiangi ki te kaka e te manea. Kua umere ua atura te tamaine i tona kiteanga i te tuatua o taua metua ra, e te ravenga taka-ke a Ngata ma nga tupuna i tona kopapa, i te akaokianga mai i aia me te mate mai.

440. Kua ui maira te tamaine ki te metua i taua aronga ra. Kua akakite maira a Kui-ono ki aia, "Tera ake, tei mua i te marae." Kua ui atura a Kui ki te tamaine e, "Tei ea to tane?" "Tera ake rai." "Tei ea ou teina?" "Tera ake rai." "Teia taku tuatua ki a koe, i tenana, kaumaia te eva a kotou, epaia tetai ravenga, e roia tetai atinga, patia te maro, te kava, te puaka, te kai manotini. Ka tari mai ei na taku aerenga apopo; ko te ariki tikai tei mua ma tana atinga, e kia riro mai ia e papaia e, e noo ake ia, ei reira nga teina ou ka tari mai ei i ta ratou atinga, e kia riro mai ia, e noo ake, e papaia. Ei reira koe ka aere mai ei, ma te anga i te akamou o kura ki nga atua." E oti te tuatua a te metua ki te tamaine, e te aere ra te tamaine. Te oki ra te metua ki roto ki te marae.

441. Aere atura te tamaine, kua akatapiki moe iora aia. E ara maira aia me te moe, kua akakite maira aia ki te apare eva ma te tane ma te ai teina i taua moe nana ra. Kua tuatua maira aia ki a ratou, na-ko maira, "E akakite atura ra au ki a kotou i te moe i moeia e au nei. Ko Kui-ono, kua ora." Kua ngangana atura taua tuatua ra, "E kua ora a Kui! E tei ea?" "Tei roto i te pou-are!" Kua aere atura te atoro ki mua i te marae; e ina! koia tikai rai. Kua mataora pu ki reira, te rekareka maata e.

442. E popongi akera, kare i mamia kua epa te ravenga, kua patia te maro, kua tapeka te puaka, kua uri te kava ata, kua tante te ata-rakau, kua tari te atinga ki te marae. Ko ta te ariki tei mua; e riro mai ia, kua aru mai ta te Vaine-nui e te Vaine-taurangi, e papa roa ia. Kua aru mai a Ngaro-ariki-te-tara ma te anga i te akamarokura. Ko te riroanga rai ia a Ngaro-ariki ki roto te marae i a Ngata. Tāu iora te marae ki te āi; kua iku a Ngata, "E po itu au e oki mai ei ki a koe." E tiki aere atura a Ngata. Noo iora a Ngaro-ariki e tae akera ki te po ono, teia mai nga tupuna o Ngata i te tiki i aia. Kare a Ngata i kite e, kua oki mai nga tupuna i te tiki i a Ngaro-ariki, no te manono tutaki, kia tutaki mai a Ngaro-ariki i a ratou ei tutaki i ta ratou vaveanga i te angaanga i a Kui. Kua rave atura ratou i aia, kua arataki atura. E tae ua atura ki te tua-ivi i Iti-marama kua tauetotonono iora ratou i a Ngaro-ariki. E tupu akera te pekapeka i a ratou i reira kua titiri atura i aia ki roto i te tataramoa; akaruke

atura ratou ki reira, ati atura ratou e aere. E noo iora aia—a Ngaro-
ariki—e, kua kiteia maira aia e Tangaroa; kua aere maira aia, kua
tipi i te tataramoa, kua rave maira i aia ra mua i te aroaro, ko te aere
maira ia e tae maira ki te kainga o Ngata, ki te pae o tetai vai.

443. Kua karanga atura a Ngaro-ariki ki a Tangaroa “Ka pai
au!” Kua tuatua maira a Tangaroa ki aia, “Kia matakite ia koe;
ka rokoia mai koe akonei e Moto. E, me tae mai akonei ki a koe
akonei; teia au ka tomo ki roto i te kuriri ka tuaru i a koe ra; te oro
ra, teia au ka aru atu i miri i a koe.” Kare ake i mamia teia mai a
Moto; kua tomo atura a Tangaroa i te kuriri kua kapiki atura aia ki a
(Ngaro-ariki?). “Rueruea koe, e teuteu koe; e tu ra e oro, e tu ra e
oro ra,” Tei runga maira a Moto i aia. Kua kapiki maira aia ki a
Ngaro-ariki, “E Maine! E Ngaro-ariki! E te vaine a Ngata! oro
mai ra. Naai koe i rakei ki tena rakei kino na. Omai kia kirikiritia,”
Tara nga poe i te taringa, tara te tia i te kaki, kirikiritia te au
kakau ravavai, inangoreia te rauru, akakakauia ki te pakoko-iri,
akauia te kau-oa ki te rima ei tokotoko, takaraia ki te ngarau. Kua
karanga atura, “Kua tau koe, aere! Tei Vai-takaiia-roa ai to tane.
Tei te teka; me tae, aere tikai koe ki runga i te teka tu ua ai. Tena
ka titiri i te teka-tini, ka akarongo ua rai koe, e ma te titeni ua, ‘e
tama a Rau-toro e’, ko to tane ia. Kia rere maira te teka, te ta ra
koe ki te kau-oa i to rima, e topa ki raro, atiiia, tiria ki te ngangaere.”

444. Aere atura aia, e tae atura ki Vai-takaiia, kua aere atura ki
rotopu tikai i te pange teka tu ua; te titiri ra te teku ravarai. E ope e,
kua titiri ta Ngata; kua titeni, “Ngata-ariki-i-tuarangi, te tama a te
atua i anau! tama a Rau-toro!” Kua rere te teka; taia io rai ki te
mea kau-oa; e kua topa ki raro; atiiia io rai; tiria ki te ngangaere.
Kua kitea e te tangata ravarai, kua ngangana atura te rongo ki a
Ngata, “E kua atiiia to teka e te pe akera!” Kua aere maira a Ngata
kua takatakai e, e aere atura aia. Te tumu ra a Ngaro-ariki i te pee:—

Takatakaiia te mea vaine e Ngata e—
Ki Vai-takai ra, te naikuere e Ngata
Rue eke e Ngata te ipo ooki ana,
Aria taua i runga, koai e,
Ko takatakai io, ka mate e,
Te etu rere ki Iva oki,
E Ngata taku tane, e raverave marie.
I tauu vaine, i a Ngaro-ariki-te-tara
Utia te kura-ora, avaiio te kura mate, rei iri e,
Kua ui au, te aru oki, E Ngata e!
Ki Vai-a-takai ra,
Te naikuere Ngata rua nei,
Ko e Ngata te ipo oki ana,
Aria taua i runga, koai e Ngata rua.

445. Kua akarongo ra te tamariki i taua pee ra, kua kapiki
atura ratou ki a Ngata, na-ko atura, “E Ngata! e okotai ake tua, te

karanga nei te pe nei 'takataakai marie i taau vaine i a Ngaro-ariki-tetara!" Ko te manatuanga ia o Ngata e, "Ko taku vaine rai paa tena?" Kua oro maira aia, kua ariu i te vaa o taua vaine, e kia akara iora aia, e ina! te mura ua ra te ngutu. Kua rave iora a Ngata i aia, kua apai ki raro i te vai, kua pai, kia ma te ngarau ma te repo. E kia ma te vaine i te pai, kua apai ki roto i te are, kua rave aia i te tokata i a Rautoro, te ingoa o te metua vaine. Ka aere aia ka tiki i te au apinga o te vaine, tei arua e Moto. Kia akara maira a Moto kua oro mai, kua mareva i te rima o Ngata te tokata ki te are o Moto, o te vaine nana ra. Kua kapiki aia ki a Ngata, "Aua e riri!" Kua karanga atura a Ngata ki aia, "Tea te apinga o taku vaine?" Kua akakite mai aia i te au apinga o te vaine, kua omai ra ki aia; kua apai aia i taua au apinga ra, kua akakau ki a Ngaro-ariki. Tupu akera tona rekareka i tona kite akaouanga i aia ra.

446. Kua nonoo iora e tae akera ki tetai tuatau, kua pai iora nga tuaine i te vai-korotutu; e oti i te pai i te vai, kua unga maira nga tuaine i te tiki ia Ngata ma te vaine ei pai i te vai. Kua aere atura a Ngata ma te vaine ki te pai i taua vai ra, e tae atura rana ki runga i te nia o te vai, kua akakite atura te vaine i tana tuatua, na-ko atura, "Teia taku tuatua ki a koe. Kua tae mai taua ki te pai i te vai o o tuaine, ko koe ua te pai, e ka oti ka ooki ki to taua kainga." Kua na-ko maira a Ngata ki aia, "Kare e tika, taua katoa e pai i te vai." Kua rere atura a Ngata ki raro i te vai i te pai, kua kapiki maira aia ki te vaine, kia rere ki raro kia pai i te vai, "Ko koe akera oki te pai." E kua oti rai, kua manono mai rai te tane ki te vaine, kua rere atura te vaine ki raro i te vai, ko te ngaro atu rai, kare i oki mai. Ko te riro rai i a Koura ma Tiaka, apaiia atura e raua, e tukuia atura e raua ki nga Pereneki, peke i nga Pereneki ki Avaiki i a 'Tu-te-rangimarama.

447. Kua tatari ua-o-rai i te eaanga mai ki runga, ko te kore ake rai ia. Kua vai te vai, ko te kore rai ia. Kua aue iora aia i te vaine i te ngaroanga. Kua aere atura aia ki te kainga, kua tuku aia i tona are ki raro, kua topapa ua iora aia ki raro, te aro i te inangaro ki te vaine. Kua akara maira a Tangaroa i runga i te rangi, kua unga maira aia i a Ro-io, i a Ro-ake ei ui i te mea i tuku ei te are o Ngata-ki raro.

Te reinga no te vaine oki, e Ngata-ariki e,

Ki te vai nui i Auroa,

E pua-riki e, te ani e, e rire e—

Ka turina koia i Maunga-ra,

Koia e pua-riki e te ani ra.

I rere e, i te vai e—

I te vai oruoru o Tane e—

Ko te puke vaine tokorua,

Te riri mai nei i Auroa,

E pua-riki ani, e rire e,

Ka turina koia i Maunga-ra,

Koia pua-riki e te aniani e rue—

Te na tai teia :—

Tau manava te mapua oki o Ngata e—
 Ki te vai nui i Auroa,
 E pua-riki e te ani e, e rire e—
 Ka turina koia i Maunga-ra,
 Koia e pua-riki e te ani ra,
 Tau manava te mapua e,
 Ki te vai oruoru o Tane e—
 Ko te puke vaine tokorua,
 I te riri mai nei i a Auroa,
 E pua-riki e te ani e, e rire e,
 Ka turina koia i Maunga-ra,
 Koia pua-riki e te aniani, e rue e—

448. E tae maira a Ro-io e Ro-ake ki o Ngata, kua kapiki, “E! Ngata! E Ngata! e aa i tuku ei to are ki raro?” Kua akakite atura aia ki a raua, “Ko taku vaine, kare ua. Kua ngaro.” Kua oki atura raua, kua akakite ki a Tangaroa, “E! ko te vaine kua ngaro; kare ua!” “Ka oki, ka akakite atu ki aia e, tei Avaiki roa ai, i o Tu-te-rangi-marama.” Kua tuku maira aia i te Ata-a-te-eru ei ara ai no Ngata ki Avaiki. Kua aere atura a Ngata na runga i te Ata-a-te-eru ki te kimi i te vaine.

Tera te tangi no tona aereanga :

Tukutuku ana ko te Ata-o-te-eru e,
 Ka eke a Ngata-ariki me Tua-rangi,
 Ka uru ia ra, uru e, uru ia koe e,
 Ka uru raki e, tukutuku ra ki raro e,
 E raro o Avaiki oki, ki a Tu-te-rangi-marama,
 Ei kimianga vaine oki na Ngata e,
 Ka kitea ki Iti-raro ra,
 Ka uru ia ra, uru e, uruia koe,
 Ka uru raki, kua rirerire e,
 E uru ia koe e, ka uru rai ake e—

Te na teia :—

Tupu ua koe i Rangi e, e Rangi-matua-tini oki,
 E Ngata, ko te Ata-o-te-eru, e rona e, rona e rua e,
 Ko teia tai aroa, rirerire e,
 Ko na roto te tangi, ko taku tane, e rona e,
 E tuputupu ua koe i Rangi e, e Rangi-matua-tini oki,
 E kimianga vaine oki na Ngata,
 Kua kitea, e ngaro ki Iti-raro,
 Rona, rona, e rua nei e,
 Ko teia tai aroa rirerire e,
 Ko na roto te tangi, ko taku tane e,
 Rona, a rona ua ra, rue e—.

449. E oti ake tei reira pee, kua aere atura a Ngata ki te kimi i te vaine ki Avaiki. Kitea atura ki Iti-raro, tei roto i te Karieti, tei te ura. Kua eke iora a Ngata ki raro mei runga mai i te Ata-o-te-eru

ki raro tapiri ua atura aia ki te pae kopa, akara ua atu ei ki roto i te vaine. Kua tuku atura aia i te pare koai-naupara ki runga i te upoko o tetai tangata i te pae ngutupa; kua miria taua pare koai-naupara ra kia aunga. Kia kite mai te vaine, kua ongi maira aia i te aunga, e kua kite maira. Kua oki atu a Ngata, kua rave maira i taua pare ra; kua akapikika maki iora a Ngaro-ariki.

Tera te tangi ki reira :—

Taku raiti kanoi e Tama ! e Kura-iti taketake ua ra,
E nui ki taku roto, ko te aninga tane o te purotu,
Ko te manako te iku-tau, e Kura-iti-taketake
E metua ko Apa-kura, i tangi ki nga tama,
Ki te oro e, rei re e, no Tu-ranga-taua e,
Ki te Atu-Apai, rei iri e,
E kore tama e rekeina mai ki te kapa,
I runga i Rangī-tau,
Ki te turoto tane ki Iti-raro e,
No Ngata roa purotu. E Tama !
E Kura-iti taketake ua ra,
E nui ki taku roto,
Ko te aninga tane a te puroto
Ko te manako te iku-tau, e Kura-iti taketake,
Tei runga tai porutu e, ko me i rekirekia e,
I karanga mai ana a Ngaro-ariki-te-tara,
Rere taua e, ki Vai-roto-ariki,
Poruturutu oi, e Tama e Kura-iti-taketake ua ra,
E nui ki taku roto, ko te aninga tane a te purotu,
Ko te manako te iku-tau e,
A Kura-iti-taketake e, ka rere e, ei, e.

Tera te ua :—

Kua oti atu, kua oti mai, kua oti ia ravenga,
E Tama ! E Kura-iti-taketake ua ra,
E nui ki taku roto, ko te aninga tane a te purotu
Ko te manako te iku-tau, e Kura-iti-taketake
Kua oti ia revenga e Ara-toru,
Kua taka te po i a koe, kaore i taka i aku,
E puku taunga kai rakau tei roto,
Tei roto oti i to manava, E taku tane !
Ko te kura mou ki to atua,
Kua matoatoa koe, E Tama ! Kura-iti-taketake ua ra,
E nui ki taku roto, ko te aninga tane a te purotu,
Ko te manako te iku-tau, E Kura-iti-taketake
Te paa a te metua ki tana tamaine
Kia tu ki runga ki te koringa
E Ara-toru kia tu ki runga
Kia tukutuku i tona ope,
Kia kapakapa i tona rima,
Kia aita i tona ngutu
Ki te takurua ra nga ariki,
Kia iki e, i ikiiki tara ra,

E Tama! E Kura-iti-taketake ua ra
 I nui ki taku roto, ko te aninga tane a te purotu,
 Ko te manako ta te iku-tau e,
 A Kura-iti-taketake.

450. Kua maki iora aia—a Ngaro-ariki—kua tuatua akera aia ki te tane, “Kua kaki au ki te miromiro e te moa. E akaungaia atura to Avaiki ki te atirau.” Kua aere tetai pae ki te arumaki i te moa, toe ua iora ko te apike ua. Kua tukuna maira te Ata-a-te-eru ki raro mei runga mai, kua akairiia maira te pare koai ki runga i te uka i te are ei kite no te vaine. Kia akara maira a Ngaro-ariki i taua pare ra, kua tuatua akera aia ki te aronga e matua-puru i aia ra, “E ka aere ana au ki vao!” Kua tu maira aia ki runga me raro mai i te moenga, kua akanere ki te ngutupa, kua tukua maira te Ata-a-te-eru ki raro, ki te ngutupa, kua tukua maira te Ata-a-te-eru ki raro, ki te ngutupa, kua kake atura aia ki runga; kua maranga akera, kua tuatua akera te tangata tini, “E kua riro te vaine a te ariki!” Kua kakekake akera te tangata tini ki runga i te rakau, e ma te rou i te rou-aere ki runga i tera rakau, i tera rakau. Kare atura i rauka i te tāpu.

451. Kua aere atura te Ata-a-te-eru, kua oki mai ki Tua-rangi; kua noo iora, kua ngangana te rongo, “E teia a Ngata e te vaine kua tae mai!” Kua kimi iora ratou i te ravenga e kite ei ratou. Kua ere ratou i te moari, kua tiki mai ratou i a Ngata e te vaine ei peke ei i te moari. Kua aere atura a Ngata e te vaine; kua kake a Ngata ki runga i te moari, kua takiri te vaine i aia. E oti aia te peke, kua eke aia ki raro, kua kapiki aia ki te vaine kia kake te vaine ki runga i te moari kia peke. Kua tuatua maira te vaine ki aia, “Auraka au e peke! Kua tae mai okupaa taua ki a koe i te moari, e ka oti rai, ka aere taua ki to taua kainga.” Kua maro atu rai te tane ki te vaine; kua tuatua mai rai te vaine ki aia, na-ko maira, “E aa! E taku oa! Naau ua te atarau.” E, kua manono atu rai te tane, “Ka aere mai rai koe ka peke i te moari.” Kua akatika maira te vaine, kua kake atura ki runga i te moari; kua takiri atura a Ngata i aia.

E PEE NO NGARO-ARIKI-TE-TARA.

Kua iri ana nga taparaua ra,
 Te mate no te vaine ra e,
 E oki mai e ra, e Ina, kiritia katoa,
 I toro i au e, e karekare e,
 Te tai ra o Avaiki e, tei tua nei,
 E Ina! kiritia ra te mate,
 Ka taparaua e te mate no Ngaro-ariki ra,
 E oki mai e ra, E Ina! kiritia katoa
 I toro i au e, e karekare e,
 Te tai ra o Avaiki e, tei tua nei
 E Ina! kiritia ra takiri, ka akarere e,
 Te mate no te vaine ina te tane e—

E utautangia ki te Kea, makariri, anuanu,
Te moe ra Ina, kaura (? kauria) ko te rei
E Ina ! kiritia katoa, i toro i au e,
E karekare te tai ra o Avaiki e,
Tei tua nei E Ina, kiri te kiri e.

E tarotaro moari teia na Ngaro-ariki :—

Ngaro-ariki-te-tara e tara ki Marau e,
Ki tana tane e, ko Etu-nui-mata-karokaro,
Ia ai koe ki te ina-uru-mingi, ki te ina-uru-manga
Ki te anau e, na Kui-mata-ingo,
Mata-ingoingo, mata-ingoingo,
Ka tu to rima i te neinei,
E nienie ninie,
Puera te tiare, tau mai te inano,
Kumukumu-kura, e kumu ki tara-ngina,
Kumu ki tara-ngina.
Ko me runga nei e,
Ko me raro kavakava.
Ka tu ua taku manu ko taiko,
E ! ko taiko, E ! ka peke,
Tuatua kiro Ngata-ariki i Tua-rungi.

Te rimu kura i te moana,
Utia ! utia !
E takume e, e takume.
E takere tamaiti,
Utia ia e roa—
Takina ia e poto.
E koutu ki uta,
E koutu ki tai e,
E koutu ko marea,
E marea, e marea e,
Tau vaine, e vaine, e turiara,
Turiara ki te rere,
Ka peke tuatua kiro.

452. Kua oti te pekenga i te moari, kua oki ki to raua kainga, kua rokoia iora raua e te moe tinainai. Tei te ii a Tane-vaka-kore i te moana; kua kite aia i te ata o Ngaro-ariki-te-tara i runga i te moana. Kua manako e angamea; kia akara ra aia ki runga i te rangi ina! e vaine tei runga i te moari. Kua oe maira aia i tona vaka ki uta i te enua, kua kake atura ki uta ki te ngutuare o Ngata, kua kite atura aia i a Ngaro-ariki, kua ko atura aia i vao i te a kakao, kua tangotango atura aia i taua vaine ra i te apai, me te mātā atu rai e te urunga i te apai katoaanga ki runga i te vaka, oe atura ki te moana. Kia tae ki te moana, kua ngaro te enua kua ara maira a Ngaro-ariki me te moe; e kite akera aia e, tei te moana aia, kua aue iora. Kua rapurapu maira a Tane-vaka-kore i aia; kua tuatua atura a Ngaro-ariki ki aia, “Auraka koe e rapurapu mai i aku, vao ana au kia mii, kia aue au ki taku tane.”

Ka ano e reira tangi atu :—

Ko te au nei e topa āiāi e,
Matike ki ka ano e,
Naau, naau ana ki te ipo e,
Ko naau ana ko taku tane e,
Ka topa āiāi e, ka topa āiāi, noa atorū e,
E Tane-vaka-kare oki
Avao io ana kia mui au,
Kia anau ki runga e, ki taku tane,
Ki a Ngata-ariki i Tua-rangi,
Ko maua ia e rai,
Naau, naau ana ki te ipo e
Ko naau ana, ko taku tane e—

453. Kua tae ki te enua o Tane-vaka-kare—ki Ka-opu-te-rā—
kua noo atura ki reira. Te kimi ua a Ngata i te vaine, e kare rava e
kitea. Kua aere maira te ui a te metua—a Tangaroa—ki a Ngata,
“Teeā to vaine?” Kua akakite atura aia, “Kare ua!” Kua tuatua
maira a Tangaroa ki aia, “Tei Ka-opu-te-rā roa ai i o ‘Tane-vaka-
kare. E oro, tikina te ‘Ata-a-te-eru’ ei ara noou, kia tae koe ki
Ka-opu-te-rā. Kavea te ‘Ata-a-te-eru’ ki roto i te pu-puraka i te pae
vai, ki reira vai ua ai. Tena ka aere mai ki te pai i raro i te vai, te
rave ra, te aere maira.” Kua rave atura aia i te ‘Ata-a-te-eru,’ aere
atura e tae atura aia ki Ka-opu-te-rā; kua uuna atura aia i te
‘Ata-a-te-eru’ ki roto i te puraka, kua pipini iora aia, kua tiaki i te
aereanga mai o te vaine ki raro i te vai i te pai. Kare akera i mania,
ko te vaine maira ki raro i te vai ma te uiui. Kua o iora i te naupara
ma te koai ki raro i te vai; kua ongi maira te vaine i te kakara, kua
oro maira, kua ongi ki te tane. Kua rere ki runga i te ‘Ata-a-te-eru’;
ko te aere maira ia ki Tua-rangi.

Ka ano e reira taua ariki tangi atu :—

Kua una ua ki te pua,
To tau nei aroa ka oti ake e,
Auraka rui ia e,
Ko emaua i toro ki te ko-uri
Ko me tai e, ki te ko e maua,
Ka oti ake e ko una,
Ka una ki te pua e,
To tau nei aroa oki
E moe purotu oki me te po ra,
E nui pu te rave a Tangaroa,
Ina te vaine ka oti ake
Auraka ruiia e maua
I toro ki te ko-uri
Ko me tai nei oki
E Ngata-ariki ki te kou maua,
Ko oti ake, auraka ruiia e—

Ko te ua teia :—

Kua iri ana ka takavea
 E rere e te ra ma te marama,
 Ka oti ake, auraka ruiia
 E ko e maua i toro ki te ko-uri
 Ki a Ngati-ariki ki te kou e
 Ko iri, ko iri ra, ka takavea e,
 Ka takavea mai ana te ra
 Ma te marama oki,
 Ko tai ariki nui oi Ngata-roa e Tautu,
 Ka metua-rangi, ka oti atu, auraka rui e,
 Ko e maua i toro ki te ko-uri e
 Ki a Ngata-ariki ki te naupara,
 Taua ka oti atu ake e
 Ko pini, pipini te metua e
 Ki te Rau-tamanu i Iva oki,
 Tei roto ua i tona are a Ngata-ariki
 Koia anake kua tuki akaparu
 Ko oti ake, auraka ruiia e,
 Ko e maua i toro ki te ko-uri
 Ko me tai e, ki te pou e maua ko oti ake,
 E ko rererere mai te manu e,
 Ko te manu a te ariki oki
 Ko te Ruru-moe-anga,
 E akatau te mata ki miri ki Te Puka-maru,
 Ko oti ake, auraka rui e
 Ko e maua i toro ki te ko-uri
 Ko me tai ana ki te kou e maua, ko oti ake,
 Ko tere atura te vaka, te vaka ki te moana oki,
 Tukituki i te avae, e takiri ke e te mata,
 Oti ake auraka rui ia e
 Ko e maua i toro ki te ko-uri
 Ko me tai e, ki te kou e maua
 Ka oti ake, auraka rui e—

454. Kua noo iora raua ma te vaine i to raua kainga e tae akera ki tetai tuatau, kua aere atura te vaine ki Vari-iri, kua vaio iora i te tamaiti ki a Ngata aere atura aia. Kua noo io a Ngata ma te tamaiti, kua aue te tamaiti, kua akarekareka aere a Ngata; e kare rava i rekareka; popotakiri e, kare rava, tauta ua-o-rai, kare roa i rekareka. E topa ua atu te rā, mama ei te vaine. Kua tangi-a-manu ua te rēo o te tamaiti, ko te porokiroki rai ia a Ngata ki te vaine, kua tuku atura aia i te tamaiti ki te vaine, kua tuatua atura ki aia, “Tena koe!” “Teia au!” “Ko toku aere i a taua, ko taau oro, ka rauka i a aku. Ko taku oro, kare e rauka i a koe.” Ka tu rai a Ngata, te aere ra, te tāpu ra te vaine i te tane, kare rava i anga mai.

Te tumu aere atura te vaine i te pee i miri :—

Ia ai te maramara oro atu i te ara e,
 Te io o te ara e, ko te toka e tu mai nei,
 Ko taku tane ariki maara ia e.

Ia ai te maramara ra ki ē torō au e,
 Kua kino ake nei a Ngata-ariki
 Kua maara ia ra ko au i te aninga e.
 Ia ai te maramara ra, oro atu i te ara e,
 Te io o te ara e, ko te toa e tu mai nei,
 Ko taku tane ariki maara ia e.
 Ia ai te maramara ru, ki ē toro au e,
 Kua kino ake nei a Ngata-ariki.
 Kua maara ia rai ko au ra i te aninga e.
 Ia ai te maramara ra, oro atu i te ara e,
 Te io o te ara e, ko te toka e tu mai nei
 Ko taku tane ariki maara ia e—
 Ia ai te maramara ki e toro oi au e,
 Kua kino ake nei a Ngata-ariki
 Kua maara ia ra e ko au ra i te aninga e.
 Ia ai te maramara ra, oro atu i te ara e,
 Te io o te ara e, ko te miro e tu mai nei,
 Ko taku ariki maara ia e.
 Ia ai te maramara ra ki e toro au e
 Kua kino ake nei a Ngata-ariki,
 Kua maara ia ra ko au i te aninga e.
 Ia ai te maramara ra oro atu i te ara e,
 Te io o te ara e, ko te koka e tu mai nei
 Ko taku tane ariki maara ia e,
 Ia ai te maramara ki e toro ei au e
 Kua kino ake nei a Ngata-ariki
 Kua maara ia ra ko au ra i te aninga e.
 Ia ai te maramara oro atu i te ara e
 Te io o te ara e ko te uru e tu mai nei,
 Ko taku tane ariki maara ia e,
 Ia ai te maramara ki e toro ei au e,
 Kua kino ake a Ngata-ariki
 Kua maara ia ra ko au i te aninga e.
 Ia ai te maramara ra, oro atu i te ara e
 Te io o te ara e, ko te aoa e tu mai nei
 Ko taku tane ariki maara ia e.

Te maramara e ariki koe i te oro e,
 E Ngata ! tu mai, ka pou to manava e te maramara kino
 I toro i au, e kua kino ake nei a Ngata-ariki
 Kua maara ra ko au ra i te aninga e.

455. "Pupu takatipa, e ina i taku manava, e tāpu ia taku." Kua oro nga teina e, kua rokoia ki roto a Ngata i te miro, me roto i te miro e, ki roto i te au, ki roto i te koka, ki roto i te au rakau roa rai e tae ua ki te aoa, te rave ra i te uru o Rupe e te rere ra ki Avaiki i o Tu-te-rangi-marama.

Piko, pipiko maira e te piko a te vaine ma te tane oki
 Kua pupuru ko au ki taku tane ariki mara ia e
 Te maramara kino i toro i a au e
 Kua kino ake nei a Ngata-ariki
 Kua maara ia e ko au ra i te ane e.

ON THE GREENSTONE "TIKI." WHAT THE EMBLEM SIGNIFIES.

BY HARE HONGI.

PART II.

(Continued from page 162, Vol. XXVII.)

TIKI TAWHITO RANGI; TIKI TAWHITO ARIKI; TIKI HAWAIKI.

AMONG the fuller forms of the names applied to Tiki (the first man), the above three are perhaps the most prominent. Taking them in their order they convey the sense: Tiki, of ancient days; Tiki, ancient *ariki* (*ariki*, senior in line of descent); Tiki (of) Hawaiki (Hawaiki, the mythical home of the race).

Having already indicated that Tiki becomes emblematical of the principle of (human) re-production and decay; we may now proceed to consider this more at large. Some seven generations ago, or, 200 years ago, the ancestor, Kohuru, thoroughly understood the meaning of the term Tiki, and gave evidence of his knowledge for the information of his (Nga-Puhi) people. The outcome of that teaching is plainly shown in the recorded testimony of one, Heremaia Kauere, which testimony has been published and illustrated in the "Transactions of the New Institute," Vol. XXXIX., p. 451; plate XIII. In giving evidence Heremaia Kauere states (p. 454): "There are five *tikis* in the cave. One he (the carver) made for Kahu Makaka, who had been dead for a long time, to put his bones in. (It was the custom to put the body in trees, and get the bones afterwards.) The *tiki* was put in a cave called Kohekohe, the cave which the Europeans have now disturbed. Kohuru (the carver) himself conveyed the bones to the cave in the *tiki*" . . . and so on. If with this testimony, and the true idea of the greenstone Tiki, as already explained, the enquirer will examine the accompanying photographic plates in the paper quoted, he will be enabled to see at a glance why Heremaia termed these containing, or, mortuary caskets—*tiki*. The designing is unmistakable. Assuredly, if economy be an art in designing, we have that here. For, here we have (a) the union of male and female; (b) the idea of reproduction; and (c) the closing process of decay as illustrated by the decomposition of the bones in the

caskets—*tiki*. Furthermore, the Maori says: "*I hiku kau mai ano te putanga o te tangata ki te ao nei; a, ka hoki atu ano ki te taha i hangā mai ai*"; or, the existence of (the individual) man in the world of light, is as a flip of the tail (of a fish); then he returns to whence he was made. And, in these *tiki* representations we have it all: the return of man from whence he came. So it is that Heremaia Kauere knew what these *tikis* represented. It may, however, be urged that Heremaia would have termed any such mortuary casket a *tiki*. Not at all, for he terms an accompanying casket a *waka*, for he states (p. 454), "*The waka was made for Tangataiki . . . Kohuru did not make the waka.*" And so on. Commenting on this, the writer of that paper observes (p. 454): "It will be noticed that Heremaia Kauere distinguishes between the five (it should be six) *tikis* made by Kohuru, and the much later *waka* carved to represent a lizard. . . . Heremaia does not mention the small, square-ended, box-like chest with perforated sides." And so on. All of which simply serves to emphasize the fact that these *Tiki* show the organs proper to them; the other caskets—although in the same cave—do not show the organs. Heremaia applied the term, *tiki*, to what was proper to the term; that is all. These are *tiki* because they represent the re-production and the decay of man. Notice the full display of the organs on the three taller figures.

TIKI.

One other example is worthy of particular mention. In the "Journal of the Transactions of the New Zealand Institute," Vol. XXXVIII., p. 130; plate LX., there is an article on the "Eel-god," as the writer chooses to style it. The writer's description of it is sufficiently detailed, if not convincing. But, why the Pakeha writes so glibly about eel-gods, *kumara*-gods, and so on, is amazing. Does he do so in the sense that native "gods" are not something divine, something to be revered (*tapu*)? It would appear so. Because, I know, that the so-called "*kumara*-gods," and this "eel-god" have never been objects of reverence by the Maori; they could be freely handled by their owners, and moved from place to place. The design of the figure under notice shows that it is of the sex feminine. That being so the term "Eel-god" is obviously a misnomer. That leaves us with the "Eel" name-part to dispose of. Is it likely that an expert designer (and we have one here) would intentionally carve out an "eel" in such a strange position, without showing a distinctive or unmistakeable feature of it, such as part of the head or the tail? One would think not. I, for one, cannot conceive of an old-time, well-informed Maori pointing out the obvious form of an eel in this situation. What then, it may be asked, does the design as a whole represent? plainly a *Tiki*. As such the position of the head, the face, and the evidence of sex are entirely satisfactory. An explanation is required as to why the male

organ is not in its place? That the missing organ has not been removed by a surgical operation is evidenced by the fact that the place which is proper to it provides neither the room nor the material for its display. Where is it then? It is apparently exhibited in the body of the figure; it is the so-called "eel." But, it may be objected, the organ is out of all proportion both in length and size. This objection may be met by referring the enquirer once again to Plate XIII. ("N.Z. Trans.," Vol. XXXIX.) Note, in particular, the male organ as shown on the tallest figure of the group. Abnormal, yes; in every respect. But, recall the legend of Maui and Hine-nui-te-po. Consider too, the traditions as to the well-known ancestor, Kahungunu. History tells us that he left one of his wives because she complained of his abnormal proportions, which, she said, she was quite incapable of accommodating. (*Kahore to'u e rupeke mai; takoto to'u mai i te tahua i waho.*)

Whether or no the case under our notice is a glorified example of the male organ, I leave for others to decide. To this point I have carried our subject with all confidence; and there I now leave it. I am prepared to defend the Maori against any charge of lustfulness or lasciviousness; and declare that he was quite moderate in his carnal appetite.

In conclusion, my object has been to demonstrate the genesis of the Tiki; which I hope I have now done.

So mote it be.

MORE ABOUT TURI.

BY A LEVERD, TAHITI.

TURI, as is fairly explained in Mr. S. Percy Smith's "Hawaiki," "Journal of the Polynesian Society," Vol. VII., p. 190, or second edition of "Hawaiki," p. 200, was the commander of the "Aotea" canoe, which came to New Zealand about the time of the fleet, of which the "Aotea" did not form a part, i.e., about, according to the usual means of computation, 1350.

He is well-known, both in the Society Group and in New Zealand, and has descendants living in both countries.

Mr. S. Percy Smith made laudable efforts in order to obtain information about him in the islands where Turi was said to be born, and whence he departed for his long journey to New Zealand. Mr. Smith has been rather successful in the attempt, and helped much for the knowledge of Maori origins.

I need not insist upon the importance of Turi as an historical personage, and think, therefore, any information about him ought to be published. As I have found out some more about Turi, and, before getting still more, I think it advisable to let it be known at once.

There can be no doubt as to the identity of the Turi of the subsequent legend, in full Turi-te-ta'ata-mea-rau (Turi-of-the-hundred-deeds), with the Turi referred to above, as he is plainly said in both places to have married Hina-rau-re'a.

It will be noticed in the two versions given by Mr. S. P. Smith from Tahiti that in one Turi is said to be born in Mahaena, Tahiti, and in the other in Fa'aroa, Ra'iatea Island. The version hereafter given asserts Turi's birth place to be in Fa'aroa, which, I think, is correct, as he had there his "*marae*," "*tahua*," "*mou'a*" and people.

The version given here differs a little from the first of Mr. Smith's as to the story of the *hé* or caterpillar. Now, in the second version given by him, Turi is said to have possessed two canoes, the names of which are not remembered. In this version they are called, as a name for the two: "Papahi-ta'aroa,"

I will point out also the name of *atafu*, which is in this version a *fare-vahine* (house for women), and is similar, according to regular changes of letter, to Kadavu, name of one of the Fiji islands. May be that is a simple coincidence.

Papa'ura and Moehau are two friends of Turi. Are those names alluded to in Maori traditions? Their equivalents would be Papa-kura and Moehau.*

TURI OF THE THOUSAND DEEDS.

Turi was a dreadful and sacred *ari'i* boy who is said to have originated in Fa'aroa valley in Ra'i-atea Island; but nobody knows his ancestors or parents.

Some of the old people say he came from the host of the numerous gods, and that accounted for his sacredness. In fact Turi is one of the gods invoqued in the morning prayer, which runs as follows:—

O Tane awake!
 O Turi awake!
 O Ro'o awake!
 O Tu-va'ava'a-tai awake!

It was said also he became a god and was worshipped only after his death. For his power and strength did the men worship him, and that is also why he was christened "The-Man-of-the-thousand-deeds."

He went travelling to every known and unknown country. But before he sailed he had applied to the god Ta'aroa for a vessel as mean of transportation over the deep blue ocean to the far countries where he intended to go. Ta'aroa bestowed on him two fishes as ships for him, and Turi made them his canoes. He named them "Papahi-ta'aroa," which means Ta'aroa's ships, and it became Turi's.

On them he went in search of far distant countries, unknown and wonderful, and the name of the ships are still remembered in the saying, "Papahi-Ta'aroa-te-va'a-o-Turi."

Later on Turi made ready to go around the island of Tahiti for the purpose of choosing a wife for himself among the best looking girls. As he reached the end of the Pari (cliff) in Tai-a-rapu, he stopped there awhile. His scheme was to see the house of the women of Atahu, and there he was to make a choice, for the house was famed for the beauty of its girls.

It was at that time Turi made the acquaintance of Papa'ura who became his friend. This is the Papa'ura alluded to in the old song:—

The south-east wind blows,
 And the drum beats in Vai-ote;
 It causes Hina-rau-re'a's eyes
 To be so unsettled and uneasy
 About the double-bodied *ari'i*.
 Papa'ura sets a wandering foot

* We do not think these names have been remembered in the New Zealand accounts of Turi. The best account of Turi and his voyage to New Zealand will be found in this "Journal," Vol. IX., p. 211. All our readers know that he was the celebrated ancestor of the South Taranaki tribes.—EDITOR.

On the Pari, looking for Turi.
 The wind is whirling on the sea,
 And the waves are agitated ;
 That is the bad season of *Rafau*,
 Which causes the leaf to flee.
 Tunoa seats to bale out water ;
 And the lazy boy is steering.
 Tapua is in the south,
 And the reverse current in Fa'a-roa
 Makes breakers and foam.

When Turi was about to go in the house by night, an elf (or sprite) managed to get their first, and called from outside the house : "O those in the house of Atahu, turn out your fire, lest the face of the *arioi* be burned."

As the girls inside heard this advice, they blew out the many candles made of *tiairi* nuts,* thinking it was Turi calling outside. In came the sprite and he passed the whole night there. He left at dawn, and the girls were convinced their guest was Turi. Meanwhile, Turi had noticed what was happening, and felt disgusted at the girls' conduct.

Now as the elder girls stood in the house where no wind or breeze was allowed to blow, and where they were fattened, the younger sister (or cousin) stood in the kitchen, and she slept there too. To her went Turi.

The elder girls indeed were very proud, and boasted of having Turi as their husband, not knowing in the least their guest was the old and wrinkled elf of Mount Mauoro. Mauoro is the mountain just behind the house of Atahu, which stands by the shore.

It went on that way for several nights, when, one morning, the elder girls came to the kitchen and said to the younger, "Turi is our husband." She replied, "No, Turi comes here, and your husband is a sprite," which they resented, and they beat the little one who could only say, the truth would appear later on.

At last Turi got angry at the elf and he waited till night, when the sprite got into the house. Then he took Papa'ura's net and covered the house with it thrice. He, moreover, tied the whole thing with *pohue* † so that no aperture was left for escape.

At dawn the elf got ready to go, but all was closed in and Turi waiting outside. He went knocking his head here and there in the house and was found later on, his head stuck in a *tio'o* ‡ hole in one corner of the house, trying to hide, for he was ashamed they should see him in his real appearance.

Indeed he was nothing pleasant to see, as he looked very old, and in many places even his skin was repaired with fragments of coconut

* *Aleurites triloba*.

† *Convolvulus*.

‡ Fermented bread fruit.

shells. This is why it was said, "Tohetifa'ifa'i is a sprite who stands at Mauoro."

Then the younger sister from outside called, "O my sisters! stand up and look at your husband; there he lays, at the corner of the house." They all awoke and came near to the corner where he was trying to hide, and as they examined him, they felt disgusted and said, "*Aue!* we have been fooled by this monster."

Turi took the girls out of the house and set it on fire. It burned with the sprite in it, and that was his end.

A little after came two fishes from the South Ocean. They were of the *ume* kind (surgeon-fish), but were in fact genii or goblins, and they had come to catch Turi and tie him with *ahatea** from the land Nu'u-ta-fara-tea.† They knew Turi was walking on the cliff by night, and they laid a snare where he used to come. The *ari'i* came and was caught; he tried to slip off, but he was well caught, and he said, "Let me go." But they did not let him go, and tied the other end of the rope firmly to a rock. Turi then gave a sudden pull and the rope gave way. Turi was free again and said, "Now you are going to hear from me." Since then the rock where the rope was tied has marks left on it.

As soon as the goblins noticed Turi was beyond their power, they got afraid of him, fled down to the sea and entered a cavity in the coral. But as the *ari'i* had been annointed, he could dive, and he went to search for them.

There it happened that traces of the oil from his body floated on the sea, and was tossed about by the wind, it saturated the sea, and poisoned all the fishes. That is why the place received from Turi the name Fa-ra'a-tara which it has kept till now.

So Turi went down, and with his spear he split the rock where they were hiding, and got them at last in the pass of Hutupu. He trampled on the fat of the fishes and broke asunder the bone of the forehead, and that is why it is seen as a projection in that kind of fish. In the struggle his toe-nail was split by the tail of the fishes, and it stuck on each side of the tail, creating the lancet still found on it and which gives the fish its English name. The place where he vanquished the goblins was called Vai'au from the fact that he pursued the *ume* ('au'au).

At a later date Turi left the place in the cliff and went to Ahuare.‡ He was longing for his first wife Hina-rau-re'a, whom he left there when he started for his tour around Tahiti. There he stood with her on Mount Te-manu-faa'taha.

* A kind of strong rope. † A land frequently alluded to.

‡ Mahaena, east side of Tahiti Island.

As he decided to build a house, he had to go in the valley for a pillar of *hauou* wood. He warned his wife, and said to her, "Don't you go outside the house."

When Turi got to the place where the tree was to be felled, he started on the work. The tree fell but split asunder from end to end. The same thing happened with another, and again with another. It was the *hé* of Vai-ihā stream who did that, as he wanted to take Turi's wife.

The *hé* was in the sea and had charge of the waves, letting them loose one by one on the reef of Iore, at regular intervals. The people on the shore saw the waves were breaking very nicely for surf-bathing and so everyone—men and women—went surf-bathing.

Their shouts of pleasure came to Hina's ear, and when she could no longer stand it, she came to see and the next moment rushed off to the shore. She went and took part in the game, but was caught by the *hé* and brought to Vai-ihā as his wife.

When Turi came home, as he had a foreboding of evil, he found no wife. He knew she had been taken away by the *hé*, and he only said, "You will soon hear of me."

He went to the Ta'ero district now called Hitia'a, at the mouth of the Vai-ihā, for the cave where the *hé* lived was in the vicinity. No one was in there; the *hé* had gone to the high sea with Hina.

Turi uttered his powerful incantation and his faithful fishes, "Papahi-Ta'aroa," (his canoes), came. He jumped on their back and went in pursuit. He soon found them in the sea-weeds floating; the *hé* was asleep, but not so Hina; so Turi took his wife and carried her ashore. When later the *hé* awoke from his slumber, he found no woman and came to the shore in a hurry. Turi was waiting and watching him, and, as the *hé* was creeping on the rock, Turi killed him.

Turi then took his wife back home. Some say Moe-hau was a cousin of his, but some assert he was only Turi's friend, and hence is the saying, "The lament of the warrior comes from the uplands, calling for Hina-rau-re'a standing by the sea. O Raure'a, you are the only woman who was wept for by Turi and by me, Moe-hau-i-te-ra'i. The *hé* was lost through a woman; he fled and was killed by Turi."

Turi after that did not build any more wooden houses, but took a stone and raised it as a main pillar, then he took a flat stone which he laid on top, and stood with his wife under it. Hence the expression, "The single-pillar house of Turi."

At a later date Turi left the place on the hill Te-Manu-fa'a-taha and went to Ma-ra'iatea Island (i.e. Taha'a and Ra'i-atea), where he died. He became a god and was worshipped by men, and his soul and power are seen in the *marae* he had built in Ma-ra'iatea.

He was a 'day-born' (not a 'night-born' like the original gods or *atua*).

PENE IX.

TURI TE TA'ATA MEA RAU.

O Turi nei te hoe ia tamaiti arii e te hahano, e te mo'a, o tei itea mai no te peho ra o Fa'a-roa.

Aita i itea tona metua tane e te metua vahine, e tona papahua'a raa.

Ua parau ra te feia pa'ari i tahito ra e, i na roto mai oia i te pupu atua i te itea raa mai e no reira i mo'a ai. Oia te hoe atua e pure hia e te ta'ata ia tae i te pure poipoi.

Oia hoi ua na'o taua pure poipoi ra, "E Tane, a ara mai oe, e Turi e a'ara mai oe, e Ro'o e, a ara mai oe, e Tu-va'ava'a-tai e, a ara mai," o te faaoti raa ia.

Ua na'o hia hoi te hoe parau e, ia pohe oia, i haamori hia'i ei atua. No to'na mana e to'na puaai i haamori ai te taata iana. No reira toa oia i parau hia'i e e taata mearau, no to'na mana.

Ua haere hoi oia na te mau fenua toa i te ori haereraa.

I mua ae i tona opua raa i to'na tere, ua ani atu oia ia Ta'aroa i te hoe faurao no'na ia tae oia i te mau fenua i te moana o tei vai atea noa to ratou ra tia raa.

I reira to Ta'aroa tuu raa mai i e piti tau ia ei faurao no Turi e o ta Turi ia i rave, e ua faairi oia raua ei vaà no'na.

Parau aera o Turi e, "Ua fa'aro'o mai Ta'aroa ia'u." E i reira tona topa raa i te ioa o taua ia ra o "Papahi-ta'aroa, te auraa e pahi na Ta'aroa, o tei riro atu ra ei vaà no Turi.

O tona ia faurao ia haere na te moana ia titau i te mau fenua, e o te ioa noa iho â ia o taua ia ra, e tae roa mai i teienei, oia hoi, e Papahi-taa'roa-te-va'a-o-turi.

Ia tae ra i te hoé anotau, ua opua ilora o Turi i te haàti na te fenua ra o Tahiti, e haere oia e hi'o i te mau vahine maitata'i, ei vahine na'na.

E ia tae oia i Tai-a-rapu i te hopé'a o te pari, faaea'tu ra oia i reira. Te titau ra oia i te fare vahine i 'Atahu ei reira oia e hi'o ai i te vahine maitata'i ei vahine na'na, no te mea ua tuire'o taua fare vahine ra i te purotu.

I reira to Turi faataua raà i te ta'ata ra ia Papaura, ei hoa no'na.

O te Papa'ura ia i faahiti hia to'na i'oa i roto i te pata'uta'u, i nao hia ra e:

"O te maraamu horo te mata'i o te pahu e tai i roto i Vai-ote, ruriruri mata o Hina-rau-re'a, tipara e taata maitai te arii tino rua.

Tahataha tnapari o Papa'ura o te ava e imi i te ati ahiahi, e taua hoa ia no Turi. Tei tai te matai o te ahurihuri e ua fetoitoi te àre i te moana, o te tau roa ino ia Rafau, e mau e o rau i tapairi Tunoa tei noho i te riu i tamarii taere tei faataratara i te aru tirao, tei toa ota pua, o te àu faahoi tei Fa'aroa ra a fetau oia hoi a fetoi."

I reira to taua tamaiti nei, to 'Turi ti'i raà i taua mau potii ra i te rui e no te ite raà te hoe varua ino e te tii nei o Turi i taua mau vahine ra èi vahine na'na, ua haere atura taua varua ino ra na mua i te fare o taua mau potii ra, mai te pii atu na rapae e: "E te fare vahine i 'Atahu e, a tinai ia te ahi, a averavera a'e te mata o te 'aroi."

No te faaroo raà mai taua mau potii ra i taua parau ra, tupohe atu ra ratou i te mori oia te huero tiairi o tei tui hia i nia i te 'iau, e mea ama rahi.

Mai to ratou mana'o e, o 'Turi teie i tiaoro atu i rapae nei, i haere ia taua varua 'ino ra i roto a to'oto ai i te fare o taua mau vahine ra.

E ia 'a'ahiaata, e ho'i ai taua varua ino ra, mai te mana'o ia taua mau potii ra e o te arii ra o Turi ta ratou i fari'i.

Ua ite rà o Turi i taua mea ra, aita tura ia i hina'aro faahou i taua mau potii ra, faufau atura oia.

Te vai ra rà te hoe teina iti no ratou, i ti'a oia i roto i te fare ahima'a faaea noa'i e ta'oto nao'i hoi. Te mau tua'ana rà, ei roto ia i taua fare ra haapori hia'i, e mea paruru roa te fare eiaha te puihahau matai ia o i roto.

Te 'oa'oa noa ra to ratou mana'o mai te parau e: "Ua mauuruuru tatou o tatou i ta' ota i te tane ari'i, ia 'Turi."

Aore hoi ratou i ite e o te varua 'ino tohe tifaifai i te mou'a ra i Mauoro ta ratou tane hoa i farii nei.

Tei te auaha fa'a i Vaiote i tahatia te ti'araà o taua fare o taua mau potii ra e tei te pae i atea te tia raà o taua mou'a ra o Mauoro, te faàea raà o taua varua ino ra.

I na reira noa â i te mau ru'i atoa, te varua ino i taua mau potii ra: e o 'Turi hoi, i taua teina iti no ratou ra.

Ia tae rà i te po'ipo'i e haere mai ia te mau tuaàna e fa'ati'a i te teina iti i te fare ahi ma'a ra: "Ua ta'oto matou ia Turi." E ei reira hoi ia toua teina iti ra e paru atu ai e: "Aita outou i ta'oto ia Turi, e tia o Turi ia'u nei; e varua ino ta outou i ta'oto na."

No reira, ua riri te mau tua'ana, ua taparahi i taua teina iti ra e ua parau atu taua teina iti ra e, "Ei muri a'e outou e ite ai e e parau mau ta'u."

Ua riri ihora 'Turi i taua varua ino ra. Ia tae rà i te ru'i tera tura taua varua ino ra tei roto i te fare o taua mau potii ra.

I reira to 'Turi raveraa i te 'upea a Papa'ura, e ua tapoi i taua fare ra e toru aè ra hatua raà, e ua tatai i te pohue na rapae roa, aore e vahì i toe ei e'a no taua varua ino ra ia tae i rapae.

Ia tae ra i te maru-ao-raa, ua faaineine iho ra te varua ino e hoi i tona vahī, aita r'a e e'a ei haere raa nona. Tei rapae o Turi te tiai raa mai.

Otu'i haere noà tura taua varua ino ra na roto i te fare, e roohia noa iho ra i te po'ipo'i. E apo'o tio'o'o tei tetahi pifao i taua fare ra, e tei roto noà tura taua varua ino ra i taua apo'o ra, te upo'o tei o'omo i roto, tei rapae te tino, honu noa ai i reira mai te ha'amâ, no te mea e taoro apuhaari tei muri mai i tona tohe e e ruau tafaarere roa hoi oia, e ohure i te mi'omi'o e te purepure.

No reira i parau hia i e "e varua ino o Tohe-ti-faifai, tei Mauoro."

I taua po'ipo'i roa ra to ratou teina iti ra pii raá mai na rapae e: "E homa, a tià i nia a hi'o na i ta outou tane hoa, te rá iho e tupu noa iho te ohure i nia."

A tae roa taua reo ra i roto i te taria o taua mau tua'ana ra, ara ana'e aera, hio atu nei i te tahi pifao o te fare, te tipou noa ra te tohe i nia, e ua haere ratou i pihai iho e ua hi'o.

Ua tupu to ratou rua'i e te manuanu, mai to ratou pi'i e: "Aue to tatou atī e, i teie tuputupu a faufau."

Ua rave atura Turi i taua mau vahine ra e ua tuu maira i rapae e ua tutui ihora i taua fare ra i te auahi e te varua ino atoa i te ama raa.

I reira te haere raa mai te hoe tau i'a e piti, oia hoi e ume no te moana no toá. E tau iá varua ino. I ti'i mai raua i a Turi, e taaiai i te ahatea i no Nuu-ta-fa-ra-tea,¹ no te mea ei te pô o Turi i haere ai na tahatai na nia i te pari, i reira taua na i'a te tamoémoé raa i te vahī i taahi hia e Turi i tona avae.

I reira to raua hamani raa i te here, e i to Turi haere raa, ua mau tona avae i taua here ra; ua 'ume mai rā Turi i tona avae e aita aé ra i mo'oi, ua mau roa.

Faateni a'era o Turi, na' o aéra "A tu'u i to'u avae!" Aita taua 'ume ra i tu'u, nati maite atura i nia i te ofai te hopea o taua taura here ra; e no te tu'u ore taua na i'a ra i te here, ua hauti iho ra o Turi, e motu atu ra te here; matara tura te avae o Turi.

Ua parau atu ra o Turi: "E i teie nei to 'orua 'opu e mo'e ai iau!" Area ra taua ofai i tafifi hia i taua taura ra, ua ariari ia o ropu, mai reira mai â.

No te ite raà e eita o Turi e pohe ia raua, ua mata'u ihora e ua horo na raro i te moana, e ua tomo atu ra i roto i te aáu.

No te mea ra taua tamaiti ra o Turi ua tahinu hia i te monoi, ua hopu atura oia i raro i to moana e imi i taua na 'ume ra.

E taua mara monoi ra o tei peé ia i nia i te iriatai, o tei faatoninonino hia ia e te hupe e ravai aera te miti, e i reira ra taero ntura te

1. The land of the white pandanus, frequently alluded to.

mau iâ i taua vahi ra, topa tura o Turi i te i'oa ia Fa-ra'a-tara e o te ioa noa iho â ia e tae roa mai i teie nei.

No reira hoi i parau hia e, "E haputu taéro no Fa-ra'a-tara, e mea mara monoi no Turi, no te taata mearau." Oia hoi no te ta'ata mana rahi.

No te tapuni raâ taua na iâ ra, i roto i te aâu, ua rave o Turi i tana omore e ua paihi i te a'au e ua motumotu na te tapuniraa o taua na iâ ra: aita i moe faahou e tae roa aéra i te aâu i te ava i Hutupû te roa'a raâ na iâ ra, e ua taâhi atura oia i te porahu o taua na iâ ri'i ra, fati aera te ivi na mua i te rae. No reira i oeoe ai te rae o te 'ume.

E ua puta hoi te mai'u'u avae o Turi i te itere o taua iâ ra, e afa' tura tetahi e tetahi hiti i tona mai'u'u e riro tura ei pifao no te hiiu o te 'ume.

E te vahi i roaa ai taua na ume ra, o tanà ia i topa i te ioa ia Vai'au, no to'na 'au'au raâ i te ume, o te i'oa noa hio â ia e tae roa mai i teienei.

I muri a'e ra, faaru'e atura o Turi i taua fenua pari ra; ua haere atura i te mateeina'a ra i Ahuare; Ua mana'o aéra 'oia i ta'na vahine matamua tana i vaiho i Ahuare¹ i to'na ha'ati raa i te fenua i Tahiti nei e taua vahine ra o Hina-rau-re'a iâ, e ua faaea oia i reira i nia i te moua ra i Te-Manu-faataha, raua e taua vahine.

Tae aéra i te hoé mahana, ua opua ihora 'oia i te fare, i hinaaro oia i te pou no taua fare ra, ia hoe noa'e, e ua haere na raro i taua faâ ra i te imi raa i te Hauou ei pou.

Ua mata na râ oia i te a'o i ta'na vahine e: "Eiaha roa oe e haere i rapae i te fare, eiaha e ori."

Ia tae o Turi i uta i taua faâ ra, ua tapu i te raâu. Ia hiâ i raro ra ua amaha na ropu e te omou roa. Ua na reira noa e maoro noa tu ra oia i te tapu haere noa raa i te ra'au e te tumu i parari ai taua raau ra na te varua ia, o te *hê* no te pape ra o Vai-ihā, te haapépéa ra oia ia Turi; terā te hinaaro, o te vahine a Turi ia riro ia'na.

Tei tua taua *hê* ra te haapahu ra i te 'are miti e na'na e tuu tatai-tahi noa mai i nia i te to'a ra ia Iore, e i reira te mau taâta e hio ai i taua miti ra, e te mau 'aru i te au maitai ia faâheé.

E no te hi'o raâ te taâta e e miti au maitai i te horue, ua haere te vahine e te tane e horue e ua tae roa te umere o te reo i roto i te tariâ o Hina-rau-re'a i te faahiahia o te tere ra'a o te mau taâta horue, e ua haere atoa tura oia, ua mataitai e i muri iho ua haere atoa tura oia, ua horue, e i reira to'na rave raâ hia e te *hê*, afai hia tura i Vai-ihā, ei vahine na'na.

E no te hoi raâ o Turi i te fare, aita ra te vahine. Ua ite e na ra o Turi e ua eia hia e te *hê*, Parau aé ra e: "Auanei to opu e moe ai iau."

1. Now known as Mahana.

Ua haere ihora o Turi i te mataeinaa ra i Ta'ero, oia hoi i Hitia'a i te muriavai i te fa'a ra i Vai-iha, no te mea tei tahatai i taua ohu pape ra te ana o taua *hê* ra.

Ua hi'o atura o Turi i taua *hê* ra e aita to roto i taua ana ra. Ua haere te *hê* i tua e ua afai atoa ia Hina ra.

'E no reira ua upu iho ra o Turi i ta'na upu e ua haere mai ra na iâ rii ra o Papahi-ta'aroa, te vaà o Turi, e ua ouà ihora oia i nia iho e ua haere atura i tua e imi i taua *hê* ra.

'Ro'o hia tura tei roto i te haaputu raa aihā i tua, ua ta'oto. Area râ taua vahine ra aita ia i ta'oto.

'Ua rave mai ra o Turi taua vahine ra e ua afai i nia i te fenua. I te ara ra'a o taua *hê* ra e aita ra te vahine, ua tapapa iho ra taua *hê* ra na nia i te taiara i haere hia mai e Turi, e tae roa tura i tatahi.

Te tiaī mai ra Turi i te ne'e raà mai taua *hê* ra na nia i te papa, i reira to Turi taparahi ra'a iana e pohe roa aè ra.

'Ua rave aè ra i te vahine e hoi i tona fenua.

Ua parau ra tetahi mau taàta e e taeae tona o Moehau; ua na'o râ te tahi pae e e ére te taeae e tauâ hoa ra.

'No reira te parau i na'o hia ra e: "No uta roa mei o te mihi o te toà o te rere i'oa o Hina-rau-re'a te noho i tai e. "E Rau-re'a e, o oe anae ra te vahine ta'i hia, e ta'u fatu, e Turi, o vau te apiti, o Moe-hau i te ra'i o te *hê* i maruhi i te vahine, ua rere i te muri aro hia ia Turi."

Aore aè ra o Turi i hamani faahou i te fare ra'au ua faatia aera i te ho'e ofai i nia ei pou, e ua tuu i te hoe ofau parahurahu i nia iho ei tapoi, fa'aea tura e tana vahine i raro ae.

'No reira i parau hia ai e: "Te-fare-pou-tahi o Turi."

'E i muri a'e vaiho ihora oia i taua vahine nei i nia i te moua iti ra, i Te-manu-faa-taha, reva tura oia i Ma-ra'iatea (oia o Tahaa e o Raiatea), ahu tura oia i te marae.

E i muri iho ua haere oia na te mau fenua i te moana i te ori haere ra'a, e te rave haere raà i te mau peu, e tae roa'tu i Havai'i pohe atura, e ua riro oia ei atua, e ua haamori hia e te ta'ata.

E itea râ to'na varua e to'na mana i roto i te marae ta'na i patu i Ma-ra'iatea. E fanau ao oia.

THE KOHERA, OR EVIL OMEN, AND THE FALL OF PATOKA PA IN 1841.

BY S. PERCY SMITH.

THE *kohera* (or *kowhera*, for both are right) is some evil omen derived from the failure in the performance of some deed, either by doing it wrongly, or not doing it at the right time. Many instances have been adduced of the *kohera*, and many more might be given, to show the mental effect on the old-time Maori when such an accident occurred. The following is an illustration of it, and as it is historical and connected with the life of the people in the early years of last century it may prove of interest to our members.

The greater part of the story which follows was related to the late Mr. Alex. Shand and myself on the 16th of April, 1898, and noted down at the time, as told by the late Te Kahui Kararehe of Rahotū, a village near Cape Egmont, near the centre of the territories of the Taranaki tribe.

Wi Kingi Matakatea * (also called Moke) was one of the real old *rangatiras* of the Taranaki tribe, who had gallantly borne his part in many a tribal fight. When I knew him in 1870 at his home, Te Namu, near Opunake, Taranaki, he was a fine broad-shouldered old man, very highly tattooed, and standing some six feet high. Although then between eighty and ninety years old he was quite active, and exercised his extensive influence over the tribe to their great advantage, and was at that time earnestly assisting me in pushing through the survey and formation of the great south road from Te Namu to Waingongoro river as against the strong opposition of the Hauhaus, or those who had been fighting the whiteman in the war of the sixties. It was Matakatea who protected the passengers of the "Lord Worsley," which steamer was wrecked near Te Namu on the 1st Sept., 1862, at which time we were at war with the Maoris, and but for his influence probably lives would have been lost. He received his name—Matakatea, or clear-eyed—from his success in shooting several of the Waikato tribe when they besieged the *pa* at Te Namu; and it was he

* Wi Kingi, or William King, is of course a name adopted through missionary influence.

who gathered together the refugees of the Taranaki and Ngati-Ruanui tribes to oppose the Waikato raiders when they besieged Orangi-tuapeka (or Waimate) *pa* in 1833, or 1834, and by his leadership defeated the invaders, thereby gaining a great name for himself as a warrior and chief.

The incidents which follow took place within a few years after the defeat of the Waikato at the Waimate *pa*,* but the date is not ascertainable with certainty. The fame of Matakatea had spread to distant parts, and particularly to Lake Taupo, where the Ngati-Tuwahartoa tribe live, and some of the chiefs of this tribe became desirous of trying the metal of the West Coast chief, notwithstanding that he was connected to Te Heuheu, the head chief of the Taupo tribe. There were probably other reasons besides that influenced the young chiefs in their desire to attack Matakatea, but they are not known. Te Here-kiekie and Tauteka were the leaders in the movement, and they persuaded Iwikau Te Heuheu (younger brother of Te Heuheu) to join them against the wishes of the elder brother. A war party was therefore raised, and started for the head of the Whanganui river, under the chiefs named.

The news reached Matakatea at his home, Te Umuroa, near Te Namu, that Taupo was on the move against him. He had no desire to fight Taupo for many reasons, so journeyed to Whanganui, to his relations living at the mouth of that river, Te Anana, Mete Kingi, and other leading chiefs, to ask them to use their influence to prevent the *tauu* coming down the river. At a meeting it was decided that some of the Whanganui chiefs should accompany Matakatea up the river and endeavour to stop the Taupo party before they embarked on the canoe voyage down the river. Arrived at the head of the river, a meeting took place with the Taupo people (Te Kahui said, at Murimotu, but this place—south-east of Ruapehu mountain—is a long way from the head of the Whanganui), probably at one of the settlements about Taringamotu, or Taumarunui. Matakatea was without any of his own tribe, but Kuru-kanga (a celebrated seer and poet) and other Whanganui chiefs were his relatives. At the meeting much bandying of words took place, but the Taupo people were not to be dissuaded from their project, and during the course of the interview Iwikau said to Matakatea, "*Haere! Whakaparirau i a koe! Kaore he whare mou! He whare tuturu to whare. Whenei ake to upoko apopo e au e piro ana.*" ("Begone! Take wings to thyself! There is no house for thee (here); thy house is a leaking one. By this time to-morrow thy head will be stinking, through me.") Thus, in somewhat allegorical terms, he refused Matakatea's wishes.

* The Rev. R. Taylor says in "*Te Ika a Maui*," that the fall of Patoka took place in 1841.

After Iwikau's words, the Whanganui party saw it was no further use arguing, so they took to their canoes on their homeward way, Matakatea saying to Iwikau before they left, "*Kaua ahau e whaia.*" (Do not dare to follow me.)

The Whanganui people had proceeded some way on their course down this most beautiful river, and were paddling along easily, when they heard the voices of the Taupo people singing as they urged their canoes rapidly onward, following the Whanganuis, and the foremost one soon came in sight, with Iwikau standing in the bows, stripped naked, ready for a fight, as were his men. On seeing that the Taupo people were bent on fighting, Matakatea also stripped and prepared, in the meantime running backwards and forwards on the centre beam of the canoe, urging the paddlers onward, while they at the same time remained on the alert. Iwikau was armed with a *taiaha*, Matakatea with a long-handled steel tomahawk. As the canoe in chase approached the other one, Iwikau could be seen signing to his men with his foot to bring their canoe alongside that of Matakatea, who at once knew that the former was determined to fight there and then, and signed to his own party to allow the canoes to approach. When quite close, Iwikau raised his *taiaha* to strike, seeing which Matakatea held his *patiti* downwards, in the orthodox method, also ready to strike; but Iwikau failed to deliver the blow at his opponent, well knowing that if he missed, Matakatea's weapon would split his skull. This failure on Iwikau's part was a *kohera*, and his people were all affected by it at once, and felt dispirited, allowing their canoes to fall behind, and follow the others slowly.

[The scene on that beautiful river, with its perpendicular cliffs over a hundred feet high, down to the top of which the dense forest spread, and the high wooded mountains rising steeply above them up to a thousand or fifteen hundred feet, the calm deep waters gently flowing onward, as these two noted warriors faced one another, stripped to their *maros*, their excited faces dark with thick spiral tattoo—each keenly watching the slightest movement of eye, or foot, or muscle of his opponent, must have been a striking illustration of savage single combat. Iwikau, as I knew him in 1858, some seventeen years after this meeting, was a man over six feet in height, very fully tattooed, and with all the dignified air of the great *rangatira* he was. He was the kindest of hosts to my companions and myself, and took endless trouble to make our stay interesting at his pretty village of Pukawa on the shores of Lake Taupo. His word was law to his people, who flew to obey his slightest gesture—in fact he was one of the real old chiefs of the olden time. The pretty village of Pukawa has long since been abandoned, but the finely carved *pataka*, or storehouse, that ornamented the village is still to be seen at the present village of Waihi at the extreme south end of the lake.]

After the *kohera*, Matakatea and his Whanganui companions paddled on down the river, the men shouting their *umere* (or pæan of victory) at the failure of the Taupo people, and finally reached the Putiki *pa* near the mouth of the river. The Taupo people followed to the same place, for there was blood relationship between them and the Whanganui people. Again much talk took place, Matakatea insisting that the Taupo people should return, but to no avail. Iwikau finally insulted Matakatea by saying, "*Kua rahuitia to upoko e au.*" (Your head (will be) preserved by me.) He had brought down with his party a number of calabashes, and among them one very large one, adorned with carving and enclosed within net-work for ease of carrying, in which he intended to take back with him Matakatea's head to form a *tekoteko*, or figure, at Taupo. But, after all, Iwikau appears to have stopped at Whanganui, while the others went on.*

The Whanganui people, seeing the determination of the Taupo warriors to proceed to Taranaki, told the latter they would have nothing to do with them, they must go on their own responsibility, and take the consequences. Matakatea now decided to go back to his own people at Waitotara and Patea and prepare them for what was coming. The Whanganui people escorted him as far as Kaiwi—some eight miles north of Whanganui along the coast—after he had repeated his warning to the Taupo people not to follow him. At Kaiwi his friends turned back, and Matakatea went on with one companion to Waitotara, where he found the Nga-Rauru, Ngati-Ruanui, Ngati-Hine, Ngati-Pourua, and some of the Taranaki (his own) tribe assembled at Te Ihupuku, the old *pa* on the isolated hill some 200 yards south of the present railway station, and where there is now a small native village on the banks of the Waitotara river. These people had heard of the intention of the Taupo people to invade their country, and had gathered together to oppose them.

Before long the Taupo people arrived, and, crossing the river, occupied the Patoka *pa*, situated on the hills to the north-west of the present railway station. [It must be remembered that at this period most of the coastal tribes had left their homes and migrated to Otaki and Port Nicholson on account of the fear of Waikato. Thus, no doubt, the Patoka *pa* still remained fortified with the houses intâct.]

During the night following the arrival of the Taupo people, those of Te Ihupuku *pa*, where the tribes under Matakatea were assembled, heard the song of the sentinels in the *pa* at Patoka, which was as follows:—

* Two accounts of the affair at Patoka differ. One says Iwikau was there and escaped, the other does not mention him in connection with the taking of the *pa*.

E ara ! e ara ! e tenei pa !
 Kei apititia koe ki te toto whakapuru tonu,
 Whakapuru tonu te tai ki Harihari,
 Kaore iara, e kimi ana, e whai ana,
 I nga rae ra, piringa hakoakoa,
 Ka ao mai te ra ki tua e—whai mai !

Arise ! awake ! O this *pa* !
 Lest thou be closed in with blood right full—
 Full as the sea at Harihari.
 Not so, 'tis a searching, a pursuing
 To the point there, where mutton-birds cling.
 When the sun rises beyond, follow on !

It appears from notes supplied me by the late Tutange-Waionui, of Ngati-Ruanui, in October 1895, that at the time the local forces were assembled at Te Ihupuku, a visitor was there from Whangaroa (or Raglan) in the person of the well-known chief, Wiremu Te Awa-i-taia, who having adopted Christianity himself, was on a mission to the West Coast tribes with the intention of inducing them to follow his example, and at the same time cement a peace between those tribes and the Waikato, which latter tribes had for many years past, by the aid of their muskets, devastated the Taranaki coast. Te Awa-i-taia endeavoured to prevent the fighting about to take place, but without avail, and, probably his old fighting instinct getting the upper hand, and seeing no chance of his arguments prevailing, he said to the allied tribes, "*Heoi ano ! Puia !* (Enough ! Fire !)" and then the fighting commenced.

Matakatea now made such a disposition of his forces so as to attack the Patoka *pa* from several directions at once, which he was able to do from the local knowledge of his allies, the Nga-Rauru tribe, who guided the attacking force. Directly the sentinel's *whakara* ceased just before daybreak, Matakatea delivered his attack, and very soon overpowered the resistance of the enemy. Tauteka, Te Kotukuraeroa and a number of the other Taupo leaders were killed in the assault, but Te Herekiekie, who was in an isolated part of the *pa*, escaped with several others and made their way to a *pa* named Pukewharariki on what is now the Rangitatau Block of land, the natives living there being neutrals, probably through relationship to the Taupo people. From here they eventually returned to their homes at Taupo. It is said that Te Herekiekie was allowed to escape on account of his *tapu*—no one would attempt to kill him.

The allied natives on the fall of the *pa* took as many prisoners as they wanted, each man securing several, both men and women. Then they shut them up in the houses, carefully guarding the doors. Presently, as Matakatea came round the *pa*, and on seeing any house guarded in this manner, he asked if there were any prisoners within ;

he then ordered the men out, leaving the women inside. As the men came forth, he split their heads open with his *patiti*; and so continued until he had killed quite a number of the male prisoners. He then went over to where the Ngati-Ruanui tribe was camped with their prisoners, and did the same with many of the latter. The story is, that his arm and shoulder were quite swollen with the exertion used in striking the prisoners with his *patiti*. [This, however, is frequently said of other massacres—it is merely an exaggeration.]

Here, another quotation from Tu-tange* comes in. After describing the number of dead found in Patoka after its capture, he says, "Tu-tange-te-okooko-rāu (father of my informant), felt compassion for those of Taupo remaining alive, seeing that they had suffered a defeat, so he called on his own people, the Ngati-Hine division of Ngati-Ruanui to cease the slaughter, and then the firing ended. He then told the Taupo people to follow him outside the *pa*, which they did led by Te Herekiele and his sister Rora-turori. They followed Tu-tange to their camp, and as they did so appeared Te Whare-rata, a chief of Ngati-Ruanui, who carried a *pou-whenua* club in his hand, named "Te Porohanga." On seeing the number of people with Tu-tange, he called out, "There are enough with you, O Tu-tange! O Ngati-Hine! with that party; I will take part of them." He did so, and then killed them. Those with Tu-tange were all spared, among them Te Herekiele and Rora-turori, and if it had not been for him all Taupo would have been killed that day.

During the first entry of the local Maoris into Patoka *pa*, many of the Taupo people had not even time to come forth from the houses in which they had passed the night. A number of the young Taranaki braves surrounded the house in which Tauteka was, and demanded that he should come forth. Tauteka, seeing his end was near, called out to Matakatea to come and perform the operation, the latter being a high-chief like himself. The young men would not fetch Matakatea, but continued calling on Tauteka to come forth. At this juncture Matakatea heard the voice of Tauteka, and on his arrival at the house the latter emerged immediately, when Matakatea killed him with a blow of his *patiti* on the back of the neck.

Te Herekiele, who was a young man, when on the way down the Whanganui river from Taupo had been interviewed by Topia Turoa, who at that time was the head-chief of the upper Whanganui tribes, and a man of considerable influence and renown in his day, and at their meeting the latter tried to persuade Te Herekiele to abandon the expedition, but his arguments found no response in the young

* The second part of this name, *tange*, must not be mistaken for *tangi*. It is not to be found in the latest Dictionary. It means, to start up and interrupt a speaker; *tu-tange* is the same as *tu-mokimoki*, also not found in the Dictionary.

chief, who went on and was taken prisoner at Patoka, where Te Kotuku-raeroa was shot. Pehi Turoa composed a lament for Te Kotuku-raeroa, who was a relative of his. Te Kotuku-raeroa was so saturated with *tapu*, that after his death none of the people dare touch him, and his body laid where he fell until it rotted away, and the spot is sacred still.

The big calabash brought down from Taupo in which to take back Matakatea's head was, of course, not used for that purpose. The female prisoners were all taken by Matakatea to his home in Taranaki, and were there treated kindly by him and his people, and after a time were all allowed to return to their homes at Taupo, except one woman, who married a young Taranaki man of Opunake.

The Taupo people, says Te Kahui, never avenged their losses at Patoka by attacking the coastal tribes*; but, when the Rev. Richard Taylor, sent Manihera and Kereopa, two men from the Ngati-Ruanui tribe, to Taupo to preach the gospel to those people who were still heathens, they were set upon by the people of Waitaha-nui near Tokaanu, and foully murdered, being instigated thereto by the widow of Tauteka.

This event took place on the 12th March, 1847; the full account of it will be found at page 357 of "Te Ika a Maui," by the Rev. R. Taylor, M.A., F.G.S., London, 1855.

On learning of the death of Te Kotuku-raeroa, Topia Turoa (mentioned above) composed a lament for him, which will be found printed on pages 152, 3, 4 of Sir George Grey's "Nga Moteatea." This lament is full of references to the ancient beliefs of the Maori, and to incidents in the history of the race, but it would require the assistance of some learned man of the Whanganui tribe to translate and note many of the references in order to a full understanding of the interesting matter therein.

The Rev. H. J. Fletcher of Taupo tells me that the south Taupo people were much alarmed after the death of the two Missionaries referred to above for fear of reprisals on the part of the West Coast tribes, and they built and manned a *pa* at Oru as a defence. But Te Heuhen stepped in and made peace between the belligerents.

* But they came to Whanganui under Te Heuheu with the intention of doing so, but were stopped by the Bishop (Selwyn) in the end of 1843, and other members of the Mission. See "Annals of the Colonial Church," p. 170.

MAKI—A CHIEF OF THE WAI-O-HUA TRIBE.

PRECIS OF NOTES ABOUT THIS CHIEF FROM INFORMATION RECEIVED
FROM MATE-KINO OF THE KAWERAU TRIBE, OF OPAHI SETTLEMENT,
MAHURANGI, NORTH AUCKLAND, AND NOKA HUKANUI OF AWATAHA,
SHOAL BAY, WAITEMATA.

By GEORGE GRAHAM.

[In the following notes Mr. G. Graham gives particulars of the life of the great chief Maki, of the Kawerau division of the Ngati-Whatua tribe, of Kaipara and Auckland, and shows the origin of the name Tamaki, used formerly for Auckland isthmus, and of the Kawerau tribe. Several references to Maki and the Kawerau people will be found in Vol. VI. of this "Journal," and in the book "The Peopling of the North." Mr. Graham's notes may be taken as supplementing the story told in that book. The name Rarotonga, which Mr. Graham's informant says was the former name of the isthmus, was, there is little doubt, given after the island of that name in the Cook Group, but it is now confined to the old existing fortified *pa* called Mount Smart, near Ellerslie, Auckland.—EDITOR.]

MATEKINO'S NARRATIVE.

THE ancient name of Tamaki was Rarotonga; Tamaki was a later name of this district. The name is derived from Maki; he was of Kawhia, originating from the Ngati-Awa tribe of Waitara, New Plymouth. He was a descendant of Mawhake, being a grandson of that man and of Haumia. Maki left Taranaki and went to Kawhia, whence he removed to Waikato. Quarrels arose with the tribes of that district (the Waiohūa) and Maki's followers, when fighting ensued. Maki defeated those attacking him, and was left undisturbed thereafter by those people. Maki then settled down with his people at Tirangi and Purapura, which places are near Manurewa, near Auckland. His followers numbered 300 fighting men.

The Kaipara chief, Hauparoa, heard of the defeat of the Waiohūa of Waikato by Maki. He was also at warfare with those people in his district of Kaipara. As he claimed relationship with Ngati-Awa through Titahi, he came on a visit to Maki to gain his assistance, bringing presents of *toheroa* and other foods from Kaipara. He thereby hoped to induce Maki to remove to that district and live there near him. Hauparoa visited Maki at Tirangi, and Maki then consented to come after he had time to prepare for such an expedition.

At Tirangi, Maki was about this time visited by Taubia of Takapuna (North Shore, Auckland), who requested Maki's assistance

to obtain revenge against the Waiohua of Rarotonga, because of the murder of his son. He brought the heart of his son enclosed in an *ipu*. The *ipu* was shaped like an *oko* (bowl) and was smeared with *kura*—red ochre. This was an ancient custom. When he presented the relic of his son to Maki, Maki asked by whom the son was killed, and Tauhia told him, and Maki consented to assist and obtain revenge in due course. Tauhia then returned to Takapuna; he claimed relationship with Ngati-Awa, hence his visit to Maki to obtain assistance to avenge his son's death.

Now also came to visit Maki the Waiohua chief of Rarotonga called Whauwhau; he invited Maki to come and cultivate food in his district, so Maki and his people went there from Tirangi. Maki ordered his people to make spades to cultivate the land, but to make them sharpened at the ends so that they might be used as weapons, and the foot rests so fastened with a slip-not that they could be easily slipped off. This slip-not was called the *waewae kotuku* (crane's foot). This being done, Maki and his people went to the cultivations to work with Whauwhau's people, with whom they picked a quarrel, and when Whauwhau's people were resting at food-time, they were suddenly attacked by Maki's men, and that people were defeated and their lands conquered by Maki. The name of that *patunga* (killing of men) was therefore called Te Waewae-kotuku, and was also the name given to that "Maara" (cultivation) at Rarotonga. The name of Tamaki was therefore given to this district, which was also known as "Te Ipu-kura a Maki" (Maki's red bowl).

Maki then prepared to visit Hauparoa at Kaipara. Arrived there he stopped at Oneonenui (near the head of navigation on Kaipara river), and sent a messenger to Hauparoa at Marama-tawhana. Presents of food were sent to Maki, and he built a *pa* and fortified it. Hauparoa then came from his home at Otakanini to visit him. Now Hauparoa was still at war with the Waiohua of his district, and was far from being able to repress their continuous attacks upon his people. So Maki and he arranged to begin a war upon the Wai-o-hua. Hauparoa by pre-arrangement made a pretended attack upon an enemy *pa* and then purposely retreated. The warriors of the *pa* broke forth and rushed to attack Hauparoa—not knowing that the allied tribe of Maki was in ambush near at hand. Maki then attacked them, cutting off their retreat, and destroyed them and their *pa*. Maki afterwards attacked many other *pas* of the Wai-o-hua of Kaipara, Waitakarei and Mahurangi, and thus obtained for Hauparoa the revenge for past humiliations.

NOKA HUKANUI'S NARRATIVE.

Maki settled down in his *pa*, and received presents of food from Tu-kau-iru of Marama-tawhana. He then went to visit that chief;

having found the *kumara* pits of those people, he and his men plundered them; they made the *kumaras* up in bundles to carry away, the wrappings and straps whereof were made of *Nikau* leaves (*rau*).

Their theft was witnessed by a woman of Marama-tawhana, who informed Hauparoa—the woman did not know Maki. Hauparoa asked her to point out the thief in the village assembly, and she pointed out Maki. Maki returned home with his people humbled and shamed.

He brooded over this affair and at last decided to attack Hauparoa's people, which he did and defeated them and took their lands. Maki's child, who was born after this conquest, was called Kawe-rau-a-Maki (the carrying straps of leaves of Maki) hence the name of that section of Maki's descendants still living in those parts of Kaipara, Waitakerei even unto Mahurangi and Waitemata.

The Wai-o-hua then sent a *ngakau* (invitation to join in a War of Revenge) to their related tribes in the districts of Hauraki; these people agreed to come and attack Maki and his people in the district occupied by Maki. They came by way of Waitemata—Maki met their forces at Makau-rau, inland of Otamatea-nui (near Helensville) and there defeated them. He then destroyed the *pas* of those allies of Wai-o-hua in the coastal districts and islands of Hauraki and Maraetai. It was in this war that the *pas* at Tiritiri-matangi and Motu-tapu, occupied by those people, were destroyed—also in other places at Whangaparaoa and towards Takapuna—and here finishes the account of the Wars of Maki-nui.

Thus ends Noka's narrative—nor was he clear as to the subsequent history of Maki—but stated that Maki engaged in many subsequent wars, and was by far the most important chief of his times. His conquests embraced ultimately from the Mahurangi to the Waitemata and outlying islands, as well as from Southern Kaipara, Waitakerei, and even to Manuka.

His end is shrouded in doubt. Noka thinks he returned to Taranaki, but could not say why. From the *whakapapa*, given in the "Legend of Old Muhirangi," *vide* Vol. XXVII., No. 2, of this "Journal," he seems to have been a contemporary of Haumoe-wharaungi of Kaipara, their children having intermarried. It would be difficult to estimate the exact era at which he flourished, but possibly it was from about 1625-1650.

The explanation that the name Tamaki was derived from Maki would appear to be very questionable, and contrary to the almost unanimous opinion of reliable authorities. The same may also be said of the reputed origin of the tribal name Kawe-rau, which there can be no doubt was the tribal name of that people long prior to Maki's time, though it is possible his son and descendants obtained their nickname from the incident above mentioned.

AN ANCIENT "FLUTE-SONG."

BY HARE HONGI.

HE WAIATA PUTORINO.

(Na Nga-Puhi.)

Whiti tuatahi.

Pipi-wharau-roa !
Kawekawea !
Te tangi iho nei
Karere o Mahuru ;
Whiti mai, whiti mai !
Kurukuru wero te hau
E tuku mai
I Maunga-nui
Kei raro ko Ripiro
He ngaronga karakia.
He wehenga karakia,
E ua e te ua
Takamingomingo noa
Ki Papa-tu-a-nuku
Nga tohu o te po.

Kawau i Te Taheke !
E horo ki Moe-hau
Kia pau koe te tauwha
E Maari-i-te-rangi,
O ro-roro-ro.

Pari mai ko te tai
I Arai-te-uru
Taaku ko kotua
I ariki ai a au,
E, e ; au, e.

E titi ki te rangi
Ko te tara ki Akatea
Maunga ki Whakatero
Te tu noa mai na
He ngaunga kanohi nui.

Tangi whakaingoino te manu
Te tahuna ki Kai-waka
Tuwhera ki te rua
O te taniwha i mua
I a Tupu-whenua.

Whetu tairi ake
Ki Panguru ki Papata
Nga Maunga hirihiri
A o oku tupuna
E moe mai nei.

A (MAORI) FLUTE-SONG.

(By the Nga-Puhi tribe.)

First Stanza.

Shining Cuckoo !
Long-tailed Cuckoo !
Singing downwards to me
Messengers of Spring ;
Cross hither and welcome ! (From over the
The wind slams and pierces ocean.)
That is released
From Maunga-nui (bluff)
Below which is Ripiro (sands)
Where recitals were lost. (A tradition records
A separation from recitals, this.)
Rain on O rain,
Now here, now there
Over the broad earth
The signs of final darkness.

You, cormorant at the Taheke !
You flee to Wind-rests (famous for its calms)
That you may be tranquillised
By the peaceful sky, (Rangi-marie.)
In mind and brain. (Roro.)

The incoming tide
Is from Arai-te-uru (Marine deity, Hokianga
My benefactor Heads.)
Thence am I an Ariki (lord of the soil)
Yea, yea ; such am I.

Piercing the sky itself
Doth the Akatea peak
Whakatero range stands lone (Hokianga)
(So lonesome now)

Once viewed by greatest chiefs.

Plantively sings the bird
From the Kai-waka strand
Whence opens the cavern
Of the old-time monster
In the days of Tupu-whenua. (Aboriginal
Star, float westward ancestor.)
Over Panguru and Papata (west Hokianga
The mountains celebrated Head.)
Of mine ancestors
Who are sleeping nigh.

Te Kaka i Whirinaki
 E rere ki Opara
 Ki Pari-a-te-he
 I waiho ai hei tohu
 Na Kupe, ai he—i.
 Tatao mai te koku
 Te riu ki Te Hapanga
 Kei tirohia matatia
 Te Rua-Patiki
 E tuwhera noa mai ra.
 Ko te uri o Toi
 Ka ai he urunga
 Taka ki te moana
 O Totara ka maanu
 Me ko Tangaroa—haere
 Amo ake ai a au
 I tooku toki nei
 Ko te tua i te rangi
 Kia kohakoha ana
 Te tai-tapu ki Hawaiki.
 Tane matua, e !
 Poipoia ake a au
 Te wai o Puanga
 I tawhana ai
 Te takere Marama.
 Kia tia a te 'Ori
 I te remu Toroa
 Kia inu i te wai
 O Takorioioi
 Hei o ma tama-roto.
 Kia mihi ake a au
 Nga rake Manawa
 Tu ki te Tahuna
 Ki te hau-kainga
 Ka tata te mahua.

Whiti tuarua.

Tawhiri-ma-tea !
 'Tukua a au kia eke
 I te awhiowhio
 I te pu-roto-hau
 E tuku ki te muri.
 Whakahinga a au nei
 Te one ki Rangaunu
 Taaku mumu-hau
 Taka ki Manawa-tawhi
 Ka whara ki te uru.
 Te Amo-kura, e !
 Ma-runga mai koe
 Te tai-Tokerau
 E tu ki Tu-tonga-nui.

You, Parrot at Whirinaki
 Fly along to Opara
 To Pari-a-te-he
 Which was left as sign
 By Kupe, ah me ! (Ancestor.)
 The fog is draping
 The channel (keel) of Te Hapanga
 Lest mortal eyes gaze upon
 The 'Coal-sack' (near Southern Cross)
 Which ever stands open yonder.
 The descendant of Toi (ancestor)
 May rely upon that
 When borne on the ocean
 On the floating Totara (canoe).
 Were it Tangaroa's voyage
 I would shoulder (recite)
 This, my axe-song
 To cut down the sky-sinews (of wind)
 To gain the calms
 Of Hawaiki's sacred tides.
 O Tane, my father !
 Raise me gently aloft
 To the waters of Rigel (in Orion)
 Which give the curve to
 The keel of the Moon.
 So that this Maori may deck himself
 With the Albatross plume,
 And drink of the gravy
 Of the Whapuku eyes (fish),
 And so sustain inner life.
 That I may greet
 The Manawa groves
 Standing at the Tahuna,
 The beloved home
 Which I must so soon leave (for ever).

Second Stanza.

Lord of the tempests !
 Let me ascend
 Upon the whirlwind
 Upon the storm-wind
 To be borne to the north.
 I would be borne over
 The sands of Rangaunu. (Toward Houhora
 And the humming winds and North Cape.)
 Around Manawa-tawhi (Three Kings Group).
 And on to the north-west.
 Thou Amo-kura, there ! (Phaeton bird.)
 Thou hast come along
 From the northern seas
 Of the Tonga-island group.

Whakaruru ana ko—

Te au ki Manuka

Nga tai peehi-riri

Naau, e Kupe!

Ka hora ki te Ao.

Whakarongo ake ana

Nga tai-tangi-rua

Roto Tawhiti-nui;

Mihi mai, mihi mai:

Te Tai-kakare-rua

Te whaka-Tawhaki nei a au,

Kia utaina atu

Te Paparoa-i-Hawaiki

E tuku ki te Po.

Kia matakītaki ana

Te ahi tupua

Toro ki Maunga-roa

I a Mawete mai.

Utaina atu a au

Kia rokohangatia

Nga toka whakaura,

I waho o Heiawe

Tere i Hawaiki.

Whakangarungarua

Te rae ki Kumuhore

A tau mai te tiare

Nga rakau hakahaka

Te wao ki te matua.

Whakawhirinaki ai a au

Nga pu-nikau

Tu ki Kowhara

Ka Kuru mai te Taro

E ora ake ana.

E hia' nei a roto i a au,

Kia moe ake ana

I taaku tuahine

Te 'haku haku hake neki' ; (e
akuaku ake nei).

Ka! Ko!! Ku!!!

The wondrous calms

Attend the currents of Manuka (Equatorial).

The anger-suppressing tides

By thee, O Kupe! (Navigating ancestor.)

Spread-abroad on the Earth. (Pacific Ocean.)

There might I listen

To the sea's duet

Within the "Tahiti" group;

Greeting welcome to me:

These tides of double-current (Equatorial).

As I, like the godly Tawhaki

Am borne along to be landed

On the Mountain ranges of Hawaiki,

(Sandwich Islands.)

Ere passing on to the Shades below.

There I may view

The fires volcanic

Flaming over 'Mauna-loa,' (Hawaiki)

Since the days of Mawete (navigating ancestor.)

Bear me ever on, then,

May be, to chance upon

The ruddy sea-rocks,

Outside of Heiawe (Sandwich Island)

While sailing over Hawaiki.

The waves are lashing

The headland of Kumuhore (Sandwich Island),

And the fragrance is wafted hither

From the hakahaka (?) trees,

In these forests of the parent-land. (Hawaiki.)

There I may recline me

Against the Nikau-palm boles

Which stand at 'Kohala,'

The Bread-fruit and Taro

Sustaining me the while.

A desire wells within me

To take in marriage

My (Hawaikian) cousin-female

Of adult age; (imitates Hawaiian dialect).

Ka! Ko!! Ku!!! (Hawaikian 'k.')

Ko te mutunga tenei: This is the end (of the song).

NOTE.—Whereas in the first stanza the references and allusions are all of a local order; in the second stanza the Poet, in fancy takes an aerial trip from the North Cape over the Tonga, Tahiti and Hawaiki Island-groups. Of this, there can be no mistake; for the references and allusions and the particulars given are unmistakable. To any person acquainted with the references, this *waiata* was a source of pure delight. This was so much the case that forty and fifty years ago, it was a favorite and particularly well-known *waiata* amongst the Nga-Puhi people. No doubt such old men as Re Te Tai and Rihari Mete (both of Hokianga) would still know it.



NOTES AND QUERIES.

[282] Bellona and Rennell Islands.

Our corresponding member in the Solomon Islands, the Rev. C. E. Fox, writes: "I think Mr. Ray (or rather Mr. Woodford) was in error in thinking the San Cristoval people call Rennell Island Totohuti. (See J.P.S., Vol. XXVI., p. 171.) They often used to go to both it and Bellona in old days, and they call them Amoraha and Amokiki. Totohuti is mythical—far beyond Amoraha and Amokiki, westward. Only two San Cristoval men are ever said to have reached it, and they found it a rocky coast, with all the inhabitants women. One of the men went up the shore with a woman and a number of women rushed him and mishandled him; his comrade fled. These women do bear boys, but kill them all; girls they keep, and their husbands are bananas!

"The same legend is told at Ulawa where this mythical land is called Simwahudi (*simwa*, to tear off a banana skin; *huli*, is not Wango for banana, which is *hugi*, except among the children who use a number of words quite different from those of their elders)."

It is strange how this story of the island inhabited solely by women is spread over the world. The island of Socotra, off the entrance of the Red Sea, was said in ancient times to be inhabited by women only, who were occasionally visited by Arabs. Pigafetta, the historian of the voyage of Magellan (after whom the Straits are named), whilst at Java in January, 1522, has the following brief account of another similar island:—"They (the Javanese) told us also that there is an island called Ocoloro, below Java, where there are none but women who are impregnated by the wind. If a boy is born, he is killed at once; if a girl, she is spared; if a man visits their isle he is killed also."

The Manihiki Islanders, of the Cook Group, have the same story of an island inhabited by women alone, named Nuku-mai-tere, said to be a thousand nights' sail from Manihiki, and which had been visited by four men of the latter island, one of whom was killed by the women. (Col. Gudgeon, see J.P.S., Vol. XIII., p. 265.)

The New Zealand Maoris relate nearly the same story of the voyage of Whiro and Tura where the latter married one of the women. This people they call Nuku-mai-tore, a mere dialectical variant of the Manihiki name.

[283] "The Discovery and Re-discovery of Wellington Harbour."

In the above little brochure, Mr. Elsdon Best has thoroughly discussed all the early visits to Port Nicholson, from the time of Kupe and Ngahue the Polynesian discoverers of the harbour, in about the tenth century, to its re-discovery by Captain Cook in 1773. It forms a very interesting and complete chronicle of the early European visitors to the site of the present capital of New Zealand. We may add a small item of information as follows: The Lieut. McDonnell mentioned, who was the author of the map No. 8, was one of the earliest settlers at Hokianga, and lived on the Waihou branch of that harbour. His eldest son was the well-known

Lieut.-Col. McDonnell who distinguished himself in the Maori Wars of the sixties of last century, and also father of Capt. W. McDonnell, well-known as a commander in the same war. Capt. Cook's barbarous name for the North Island, 'Eaheinomauwe,' we have always understood is really 'He hinga-no-Maui' (the fishing of Maui), referring to the Maori statement that Maui 'fished up' the North Island.

[284] Is 'Pihareinga' a Genuine Maori Term; and is it an Original Maori Name for the Cricket?

Yes. That this is so is evidenced by the fact that it is so embedded in Maori Lore and Mythology: "*Te Tutarakihi, te Pihareinga; ko nga manu ena o Rehua*": "The Locust and the Cricket are the (singing) birds of Rehua." Here, Rehua is the star Sirius; which, being on the meridian on midsummer evenings, is personified as Summer; and it is at that season that these 'singing birds' raise their song choruses. Moreover, the Maori taught that the Riroriro (Grey Warbler) and the Pihareinga (Cricket) are the sweetest songsters on earth:—

"Tangi e te Pihareinga,
Tohu o te raumati."

"Sing on, O ye crickets,
Sign of the summer."

HARE HONGI.

[285] "Did the Maoris of New Zealand Use the Sling"? (See note 280.)

Yes, and in pre-Pakeha days. When I was a boy the Sling, or *Kotaha*, was well-known to the Nga-Puhi and Ngati-Awa tribes. The *kaumatuas* used to teach us how to fashion them; and with a *kotaha* I have cast a stone quite three times further than I could pelt it. Of the many instances related by the *kaumatuas* as to its use, I just now remember one: It was used on an occasion when attacking a *pa*, to throw red-hot stones into it. These set fire to the *whares*, and whilst the most of the defenders were engaged in trying to save them and their contents, the attackers assaulted and took the *pa*. That is a traditional fact, related by our people, about which I have not the slightest doubt.

Of course this refers to the stick-sling (or sling-spear).

HARE HONGI.

[286] Guiding Stars in Navigation.

It is not often that we hear the names of the stars that were used to steer by, which the canoes of the Fourteenth Century Migration from the Society Group to New Zealand used for that purpose. I find, however, in my notes the following, which was told me by Tarakawa some years ago. In this "Journal," Vol. IX., p. 204, in the 'Awa' of the 'Aotea' canoe—a *karakia* to the gods to allow of a propitious voyage—we find the expression, "Nga turanga whatu o Rehua," which my informant describes as follows: "That is, the position of the *whatu* or *kanohi* (eyes) of Rehua. These *whatu* are in the sky looking on; and hence the *karakia* alludes to the eyes of Rehua, and calls on them to look down and maintain the canoe in its proper course. It was the same in the case of 'Te Arawa' canoe, stars were the guide, and lest the canoe diverged from its course in the night Meremere (the Evening Star Venus) was used in the evening as the star for the bows, and in due course Tawera arose (the Morning Star) which was the guiding star in the morning for the stern. Rehua was the guiding star of the 'Aotea' canoe." Rehua referred to in the 'Awa' above is usually said to be the star Antares, but is often confounded with one of the planets.

S. PERCY SMITH.

[287] Social Usages of the Maori.

We have received from Mr. Elsdon Best a copy of his lecture entitled as above, delivered under the auspices of the W.E.A., Wellington, and printed by "The Maoriland Worker," price sixpence. We can strongly recommend this lecture to our members, as giving in a connected form a good idea of the social life of the Maori in pre-*pakeha* times. The social questions are dealt with under the headings of "Social Organisation," "The Maori Sense of Duty," "The Decay of Maori Usages," "The Power of Public Opinion," "Social Classes," "Filiation," "Lack of Civil Law and How it was Replaced," "*Tapu*," "The Gods of the Maori," "The Maori—a democrat," "Land Tenure," "The Custom of *Muru*," "Maori Hospitality," "The Affect of Environment," and other headings, all discussed clearly (though briefly), and the whole giving an excellent idea of the Maori's social life.



PROCEEDINGS.

POLYNESIAN SOCIETY.

THE Council met on the 18th December at the Hempton Rooms, there being present the President and Messrs. Roy, White, Smith and Newman.

Correspondence was read from San Cristoval, San Francisco, and local New Zealand, and dealt with.

New Member:—

Mr. E. G. Johnston, Education Board, New Plymouth.

The following papers were received:—

Waiaata Putorino. H. Hongi.

The Fall of Te Tumu Pa, 1836.

The "Tainui" account of Kupe. G. Graham.

A Glorious Episode in the Life of Moeava of Paumotu. Rev. Père Audran.

The Evils of Makutu or Witchcraft. Te Kahui.

Maori Philosophy of the Whare-wānanga.

Ira-tangata, the Spirit of Life.

Maori Belief in the Supernatural Powers of Stone Axes.

Very like Scalp Taking.

The Great Muru. G. T. Robinson.

History and Traditions of Rarotonga, parts IV., V.

Traditions and Legends of Murihiku. H. Beattie.

The Heo, of San Cristoval, Solomon Islands. Rev. C. E. Fox.

The death was reported of a member, Judge T. H. Wilson, of the Native Land Court, and of Dr. Colley March (an original member).

The considerable demand for full sets of the 27 Vols. of the "Journal" was adverted to, and the necessity of reprinting some of the early vols. now out of print. Also the fact that the library was increasing so fast from Exchanges and gifts, that more shelving has become necessary. Attention was drawn to the fact that the "New Zealand Herald" and the "New Zealand Journal of Science," had supported the question of inducing the New Zealand University to consider the necessity of instituting a chair of Ethnology, mooted in our "Journal" of June last. It is understood that the University has consented to include Ethnology as one of the subjects of examination for degrees.

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